

# THE HERALD OF THE GOLDEN AGE

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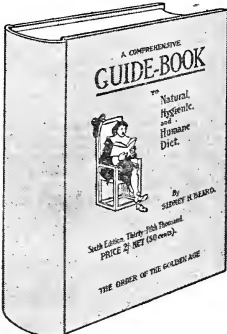
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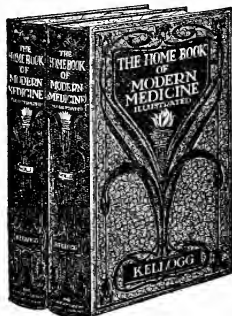
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To promote the adoption throughout Christendom of a bloodless and natural dietary, for Philanthropic, Ethical, and Humane reasons as well as for Hygienic considerations.

To affirm that the practice of eating the flesh of animals is:

1st.—A violation of one of the most important physical Laws of Health which govern Man's being, and, consequently, the cause of a large proportion of the Pain, Disease, Suffering and Depravity with which our race is cursed.

2nd.—A transgression against the Moral Law of love; because it involves the daily mas-

sacre of at least a million animals, and the infliction of an appalling amount of cruelty, which are *totally unnecessary*.

To teach that obedience to God's Laws of Health on all planes is a practical remedy for the disease and misery which afflict mankind.

To advocate the Fruitarian System of living, and to teach its advantages.

To proclaim and hasten the coming of a Golden Age, when Health, Humaneness, Peace, and Spirituality shall prevail upon Earth.

To promote Universal Kindness, Benevolence and Philanthropy, and to protest against inhumanity and injustice

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. All are abstainers from the use of flesh and fowl as food.

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# THE HERALD OF THE GOLDEN AGE

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## The Open Road.

**T**he achievement of any great enterprise always necessitates a 'preparation of the way.'

Before an army can make its triumphant advance to its goal, a vast amount of preliminary spade work, organisation, and collection of resources has to be done. The same conditions apply to the erection of any large building.

If a Revolution is to be successfully brought about, public opinion must be educated, leaders and reliable agents must be

found, and the requisite forces provided in readiness ere the hour of opportunity arrives. And the Reformations that are recorded in history were ever conceived and arranged for in advance, by progressive thinkers and workers who envisaged some ideal and laboured persistently to achieve its realization.

The same sequence of events is to-day being witnessed in connection with the great change of sentiment and custom that will be known to our posterity as the Food Reformation. For many decades earnest pioneers who were chosen instruments for this work have been clearing the path. Inherited fallacious ideas concerning the vital necessity of flesh-food in man's dietary, crystallized habit resulting from centuries of popular custom, and widespread prejudice and ignorance concerning diet in relation to health, have been attacked ceaselessly and systematically. And the road is now open for the triumph of this Cause. For ridicule having ceased, and a spirit of enquiry

having become general, truth, reason and sanctified commonsense must soon prevail.

Five important signs distinctly indicate that this is not an unduly optimistic view of the situation. They are as follows:—

The medical profession is now seriously impressed with the thought that food is a much greater factor in relation to health and the treatment of disease than has been hitherto recognized. And a large number of progressive physicians are investigating the subject for themselves, and are in consequence becoming advocates of a fleshless régime.

The Press throughout the world is actively helping to educate the public concerning the necessity for this dietetic reform. Almost every journal of importance is ready to publish literary matter which explains the advantages of Frutitarianism in a reasonable and instructive way.

The public is eagerly buying literature which teaches how illness and disease may be prevented by pure food and hygienic living. The suggestion 'Prevention versus Cure' has caught on, and multitudes are now trying to find out the secret of keeping well all the year round. The mists of ignorance are being thus rapidly dispelled, and the 'man in the street' is ceasing to be a devotee at the shrine of obsolete illusions. He wants to know the truth about the preservation of health, and is finding it out, with the result that even our most conventional doctors are almost compelled to get abreast of modern thought in this matter.

Dormant humane sentiment has been so aroused by the publication of facts concerning the cruelties and horrors involved in the flesh traffic that thousands of habitual flesh-eaters are becoming ashamed of themselves. They either apologise for their continued patronage of this barbaric practice and plead that they "only eat a very small amount of butchered meat" (and that because they cannot help themselves), or else they become abstainers from flesh so as to register the fact that they are on the right side in this great humanitarian crusade.

The moral consciousness of the community is thus becoming a powerful factor in connection with this propaganda. Tolstoy clearly foresaw this



ethical awakening and did much to hasten it. In his 'First Step' he wrote thus:—

"If a man's aspiration toward right living be serious . . . the first virtue a man will strive after will be abstinence—self-renunciation. And in seeking to be abstinent a man will inevitably follow one definite sequence, and in this sequence the first thing will be abstinence from food—fasting."

"And in fasting, if he be really and seriously seeking to live a good life, the first thing he will abstain from will always be the use of animal food, because, to say nothing of the excitation of the passions caused by such food, its use is simply immoral, as it involves the performance of an act which is contrary to the moral feeling—killing."

Last, but not least, the commercial world is realizing that "the future is with the fruitarians," and many great manufacturing companies, firms and institutions are busily engaged in providing scientific health-foods or facilities for obtaining the same.

The outlook is therefore a very bright one for our Movement, and there is every reason for believing that the carnivorous habit will soon be recognized everywhere as being both injurious and also 'bad form'—just as alcoholic intemperance has become so regarded during the past few decades by all self-respecting persons.

The open road is made, and the flag of the Food Reformation can now be carried to victory. But every man and woman who has embraced the ideal of a possible physical regeneration and humanisation of our Race must play a worthy part in this supreme endeavour to lessen the volume of the world's suffering, to stem the tide of disease and deterioration, and to mitigate the distressful conditions now so apparent.

What a vision of philanthropic and humane achievement is conjured up by this prospect; a vision of blessing brought into myriads of human lives; of countless sufferers from Cancer and other maladies saved from a painful doom; of sorrow and premature bereavement averted from innumerable homes; of surgical operations avoided; of cruelties prevented; of hecatombs of animal victims saved from brutal execution.

If we consider the present generation alone, an estimate of the beneficent result that will accrue from a general abandonment of flesh-food by the people of the Western nations is almost overwhelming. But when we think also of the generations to come, how vast is this prospect of lessened suffering and of augmented happiness.

More figures only serve to stimulate the imagination; their very magnitude makes it difficult for us to grasp adequately their full significance; nevertheless they are suggestive. We have only to realize that about 25,000,000 of human beings who are now living are expected to die of Cancer (a plague from which fruitarians are virtually immune); and that not less than 300,000,000 of cattle (exclusive of small animals and birds) are butchered for food every year, in order to form some conception of the importance of this Reform.

Then we must also remember the ameliorative influence of a pure and bloodless dietary upon Man's social, mental and psychic conditions; how it promotes sobriety, the desire for a natural and hygienic life, humane sentiment, philosophic thought, and spiritual aspiration, as well as health and fitness. Thus its effect for good upon the national life will be incalculable.

And what an immense addition to the intellectual, artistic, scientific, and administrative wealth of the community will result from the increased longevity of our great men. Abundant evidence is available to prove that many years would, on the average, be added to the career of such—years that would be rich in productive output, because of maturity of experience, wisdom and talent. Ruskin (like many other valuable workers) mourned his failure to anticipate that just when his artistic and literary capacity was becoming greatest, the physical instrument needful for its expression would, through arterial degeneration, fail to respond to the master mind that used it. And frequent are the illustrations in history and contemporary life, of the sad truth that our Race suffers irreparable loss through the premature decay of its best and most enlightened representatives.

Here then is opportunity for all who desire to serve Mankind and the sub-human creatures; opportunity that Angels might covet, and in which the weakest may participate; opportunity to secure at the end of life's journey the satisfaction of knowing that something has been attempted and done that was worth the doing.

From our hospitals, our slums and our disease-stricken homes comes the call for our service. This health-giving evangel must be proclaimed.

The cry of the widows and the fatherless appeals to us to save the bread-winners of our nation from untimely death. The sad lot of the drunkard's wife and children calls to us to hasten this work of reform, so that habitual intemperance may become unknown throughout our land—just as it is already unknown among those who live upon natural, nutritious and non-stimulating food.

From our slaughter-dens, our cattle-ships and our vivisectioning hell, the groaning sub-human world invokes our compassionate aid—bidding us press on with the work of humanising the callous multitudes of Christendom who have so sadly forgotten the example and teaching of Him who commanded his followers to be merciful and kind.

Forward! then must be our watchword; optimistic faith our talisman; and humane sentiment our incentive to unflinching zeal.

Let us work while it is yet called to-day, and fear nothing but the reproach that will overtake those who having seen the light walked not in it; who having realized the truth proclaimed it not; or who having been called by the 'inner voice' to philanthropic service, disobeyed the summons and evaded the self-sacrifice which is ever necessary for the putting away of transgression.

Sidney H. Beard.

## Vital Philosophy.

**A**im to do great things, but train your feet to move as fast as your head.

To be all that you want to be, and to accomplish everything that you have in mind, you must learn to stay young; *and you can.*

We are living in a great Age. Many remarkable things will be done during the next fifty years. It will be interesting to live to see them all. And we all may, because we may all learn to stay young.

When the average man has lived long enough to know how to live, he takes his departure; but it is not right. The world needs the service of developed minds. Stay young if you can be a power for good.

You can stay young as long as you live, and advance along all lines as long as you live. That is certainly a life worth living, and Nature has made it possible for everyone to live such a life.

Stay young, and you will never become a burden to anyone; neither will the industrial world "lay you on the shelf" on account of years. Instead, your service will be in constant demand, and your recompense as much as your real worth.

When you meet a person that does not look well, call his attention to the sunny side of things, or to something that will give him a new interest and new life. You will thereby nip in the bud many a threatening evil and carry healing with you wherever you go.

To tell a person that he looks bad is to make him feel worse. There are thousands of mild cases that are created into serious loss through the adverse suggestions of well-intentioned friends.

When you are bubbling over with energy, keep calm, and turn your attention to that which you wish to accomplish. You thereby turn your extra power to good account.

Your mind is a garden; whenever you think and feel sin, sickness, failure or trouble, you plant a weed in that garden.

You *are* as you *think*; your thoughts and impressions come either from your environment or from your own Higher Self. What you are to be and what your faith is to be, will depend upon whether you think what is suggested by your surroundings, or what you are inspired to think by the greater Self that is within.

Real human sunshine is catching, and wherever it is felt the beauty and the power of the soul will be awakened. Be a sunbeam, and you will be of more worth than many liberal philanthropists.

The world needs you, otherwise you would not be here. You are a part of the whole and each part is necessary to the welfare of the whole. Live, think and work in the conviction that you are not only wanted, but needed. Let that great truth be your constant inspiration.

The welfare of the whole grows greater and greater the better each part plays its part. Therefore you must be nothing less than all you possibly can be.

You are here for a great purpose; life is too important to send you here for any other purpose. And whatever may come or go, to that purpose be ever true.

Let life mean to you the being of your best and the doing of your best that all the world may be better. Live not for things, but for that greater life that reigns in the spirit of all things; nor let the coming or going of things cause you to depart from the lofty position you have taken.

Then there can be no defeat, no failure, no loss. He is never defeated who wins the life he has elected to live. He knows no failure who gains a richer life from every experience, circumstance or event that may come to pass. He knows no loss who ascends to the greater whenever the lesser seems to pass away; and this you propose to do.

This you must do to be true to the life you are here to live. Your first thought should be to *love* much, your second to *do* much, but you should do nothing that will not add to the welfare and happiness of someone.

Let your aim be to reach the heights; not that you alone may enjoy the splendours of the heights, but that others may find the way.

Turn your face to the light of the great eternal sun, and become a living revelation of that light.

Give your best to the world; not in a sentimental sense, but because you want to, and because you realize that you become your best when you give your best. Follow the vision of the soul and be true to your ideals, no matter what may happen.

When you are in the presence of the smallness of human nature, remember that there is a larger, a greater, and a truer man within. Believe in this greater man within, and you will help to call him forth.

Believe in prayer; believe in faith; believe in the power of thought; believe in determination; believe in desire. These are all forces, which, when fully applied, have tremendous power, and it is your privilege to apply all of that power in the building of a superior life and a greater destiny.

Eternal Progress.

# The Power of Sentiment.

By MAUD LITTLE.

(An Address given to the Vegetarian Society, Manchester, Oct. 24th, 1910).

**T**here are certain things which strike the vegetarian of, say, two years' standing; things which possibly are not observed by those who don't remember the taste of a ham-sandwich.



Perhaps it is not possible to make anyone, who has not had the same experience, understand the feelings and thoughts that immediately follow conversion; the surprise, the curiosity, the sense of a widening life. After you have recovered from your first astonishment at finding that there are so many

vegetarians and that they resemble other people, you begin to feel curious about them as individuals: you wonder just how and why and when each one of them resolved to come in from the outer darkness where there is keeping and hashing of beef; and later you venture to ask some of them, as the chaplain in the story asked the prisoner: "My poor man, what brought you here?"

As the result of these enquiries, you probably come to the conclusion that people who have become vegetarians may be divided—roughly—into three classes; first, those who have given up animal food on account of their physical and (sometimes) their mental health; second, those who object on principle to the taking of life; third, those who are confessedly sentimental, who, in taking this step, were governed purely by their emotions.

When an ordinary human being classifies people, it follows that he means to compare them; and my object in bringing the sentimentalist into comparison with the hygienist and the moralist, is to show that the sentimentalist has by far the strongest position. Indeed, his reason for being a vegetarian is such a powerful one, so obvious and irrefutable and sufficient, that it is rather surprising that people should, at our present stage of progress, spend as much time in seeking and elaborating other reasons. Of course no one wants to say that your physical health and your conscientious objections are not quite good reasons; they are good, but sentiment is the reason which has a universal appeal; and, when you have realized this, to talk about the others seems almost superfluous.

Suppose you were discussing vegetarianism with one in doubt, you might say to him: "It's unhealthy to eat animals. Since I adopted this diet my rheumatism has become a thing of the past. Seventeen members of my family, all meat-eaters, are simply cripples. You knew there was eczema in our family? Well, mine has completely disappeared; while my aunt, who persists in eating boiled ham, is such a sight that she daren't go out before dusk. Come to

dinner with us this evening, and we'll let you taste some of our delicious dishes; mock pheasants, and mock fish, and mock mock turtle-soup. I'm ninety years of age, but I'm alive and well, with God's blessing, while my younger brothers and sisters are all dead."

Or you might say: "It's wrong to eat meat because it involves the taking of life, the infliction of unnecessary pain, the degradation of the men who make killing their trade"; and you might quote any condemnatory passages that you could remember from the Bible or any other great book; and go on to the theory that the passions of rage and terror felt by the dying animals affect their physical bodies, and that these, in their turn, have dark and horrible effects on the souls of those who make those animals their prey.

Or you might dispense with hygiene and morality and say simply: "There's a feeling in your own heart that gives your case away—something that revolts at the ugliness of cruelty; something that proclaims your kinship with those animals you kill and eat."

Most people would be quite willing to admit that they felt something and would be quite insulted by the implication that they felt nothing. A butcher said to someone I know that he "couldn't help" feeling sorry for a lamb when it looked up into his face"; and you hear sportsmen saying that they "can't help" admiring the gameness of hunted animals—"can't help" feeling a kind of compassion for them. The funny thing is that people always seem to think they *ought* to help this feeling: they always mention it in a deprecating way as if it were forbidden in the Bible, or at least were contrary to the accepted canons of honour and good taste. It's practically a universal feeling among civilised persons nowadays; but people are afraid of it and will take it only in very small doses. Anyone who is reasonable and honest enough to give way to the feeling, to allow it to govern his speech and actions, is considered silly. He's a sentimentalist.

Once I heard a clergyman preaching a sermon on kindness to animals. (At least, it wasn't really about that, but he supposed it was). He said, among other strange things, that you must set your face sternly against a foolish excess of kindness and compassion. Humanitarians (he said), were people who exaggerated the importance of the heart in human affairs; who had, indeed, completely lost their sense of proportion.

One of the advantages of speaking from a pulpit is that no one can ask you questions. I am still quite ignorant of this clergyman's meaning when he spoke of an excessive compassion. I can't conceive of such a thing; and even if it were conceivable there's no danger, at present, of it coming upon us. But I mention what this man said about a sense of proportion, because it's what the majority say and think about the more noble and gentle feelings of the human heart—the things labelled sentiment. They want to treat these feelings as amiable trifles, instead of acknowledging them as the motive-power of life. They actually

think there's something practical and robust in cramping and concealing their hearts. You might as well say it was practical and robust to wear tight boots or to go about pretending you had no nose.

We are evolving from a state of **The Growth of Sentiment** sentiment towards a state of *more of sentiment*; you may not like this idea but you can't close your eyes to it without a taint of insincerity stealing into your life. You can't help the feeling of sympathy growing and increasing in humanity any more than a lobster can help its claws growing. Men are sentimentalists as lobsters are crustaceans. All the fine things done in art and life have been done by people who have yielded to their natural emotions. People don't do great works, nor work for great Causes, because they have been convinced that they are *right*; but because they feel that they are *beautiful*.

It would be more dignified and honest for men to acknowledge the growing power of this sympathy; it's absurd to try to act as if there were no such thing. Yet people who don't think there's anything "gushing" about falling into an ecstasy of rage when they find they've gone in the wrong 'bus, seem to live in mortal terror of this tiny undeveloped germ of compassion in their own hearts. They're afraid to encourage it, afraid to talk about it, lest they should (as they say) lose their sense of proportion and go too far. They are constantly asking you where you're going to draw the line.

There's no danger of the average person going too far: there's a perfect network of lines everywhere—the lines drawn about us by our own fears, our own coldness and lightness of heart, our dulness of imagination, our respect for traditions and customs. But suppose there were no lines, and suppose you did go too far—whatever you mean by that. You can't help yourself if you do go too far: you didn't make yourself: you can only let yourself go. That faint stirring in your heart, that feeble sense of uneasiness and regret, is the natural response of one sentient creature to the cry of another in pain. Perhaps your heart dimly remembers the time when it, too, was the dark bewildered heart of a beast: its pity is an acknowledgment of kinship in suffering and in the fear of death.

But it's something more. It's the divine protective instinct. In a physical body the consciousness rushes swiftly to the spot where pain is felt. In the social organism the highest types of men go down to the service of the lowest—the suffering, the outcast, the wronged. *They can't help it*. So, in an individual, the real self, the true life, the part that is going to survive and make the future, is the part that can't help rushing out in response to the cry for help. It doesn't need to be told that the thing is right or wrong, or healthy or unhealthy.

When a mother sees her child fall she doesn't need to go and look up the Bible or the Koran, and read there: "When thou seest thy child fall downstairs, and hearest him cry aloud, thou shalt run swiftly unto him and, lifting him in thine arms, shall hug and kiss him, and shall say unto him, 'Did they hurt my baby then,—did they—did

they?' " The mother's heart tells her the right thing to do and say: she is only giving expression to one form of the instinct more or less developed in every normal human heart—the instinct to solace the suffering and help the helpless. All the humanitarian reforms—the things that men have done in prisons and workhouses and slums and slaughterhouses—are only extensions of the outburst of sentiment that sends the mother running to her screaming baby.

#### Apathetic Vegetarians.

People sometimes say of the sentimental food-reformer, that his outlook is an ugly one; that he dwells too much on the dark side of things. His fellow-vegetarians themselves bring this charge against him. They say: "Oh, you'll never convert anyone: you only terrify or disgust people. It's just because the thing's still so new to you—because you're so raw and crude. You're obsessed by this idea of pain: you've lost your sense of proportion. Try gentle means: try to attract people by showing them the pleasant side of vegetarianism. Try to make them see the beautiful smiling world full of tomatoes."

It is a strange kind of complacency that is shown by those cheerful persons who talk to you in this strain. They seem to think that human life, as a whole, has become beautiful because they, as individuals, have ceased to do ugly things. They can look out of their windows at the doomed cattle being driven past, and say: "I'm so thankful dear Tommy and I have nothing to do with that. I'm so glad no one can lay the death of any creature at our door." Thus they actually derive a subtle kind of pleasure from the animal sacrifices which more obviously minister to the beef-eater.

These well-meaning people really are happier while they eat what they are fond of calling their "bloodless repast." They have managed to concentrate their thoughts on the few animals that they have saved, to the exclusion of the hundreds and thousands that they haven't saved, and can't save. Their position is only a variant of the position of the refined person who wants to go on eating animal food, but who—so that his life may be beautiful and joyful—is resolved to remain in ignorance of the details of the meat trade. They are almost as far as he is from understanding that there is such a thing as *solidarity*.

You cannot separate your life from the life of all the rest of humanity, any more than you can dissociate the interests of human beings from those of other animals. The beauty and happiness that is manufactured for any small clique is bound to be false and artificial and tainted. It can't last: it has an enemy in the human soul itself—in the divine part of you that proclaims your unity with the rest of life. You can't shut your doors and sit smiling at your melons and pine-apples: you can't help being disturbed by the cries of the animals passing in the road—and the footsteps of the men following them. While there's blood on other men's hands, you needn't go into ecstasies over the cleanness of your own. If there's cruelty and infamy anywhere

in human society, it's your cruelty and your shame. When an ox falls under the pole-axe it doesn't matter whether the blow is struck by you or by another: the ox falls just the same. The point is not that you don't do a detestable thing, but that a detestable thing is still being done somewhere, and by someone, in the world.

It's just *because* the sentimental vegetarian has an appreciation of the beauty of the world as a whole, that he can't help being worried by the presence of ugliness. It's not because he has lost the sense of proportion, and pictures the whole Earth as a shambles. It's because he knows shambles are a disfigurement of the Earth. The more healthy and highly developed his aesthetic consciousness is, the more he is offended.

When a tooth aches, the consciousness rushes to the spot and remains there till the pain is gone. This doesn't mean that the person suffering from toothache is for ever lost to all other interests, to all sense of the joy of life, of his own intellectual vigour and personal beauty. It means just that the healthy body resents the presence of disease and pain, and wants to get rid of them; a degenerate body can endure things intolerable to the healthy. Even so, a degraded society or a degraded individual can tolerate in silence the existence of evils that rouse the higher types to revolt.

An artist, painting a beautiful picture, can't bear to leave a flaw; and the more sensitive he is to the beauty of his picture, the more fiercely does he concentrate on the thing of which he must get rid. Not because he wishes to dwell on ugliness, but because of the outrage to beauty. So, if you have a sense of the beauty of life, if you have an ideal, you can't help noticing the things that interfere with it; you can't help raging against them, you can't help hating them. You can't help making your first appeal to the something in other men that makes them feel as you do. After you have got rid of the thing that hurts you, there will be time enough to consider other aspects; but if a Cause, still struggling, is to lift up its generation and carry it along with it, there must be some 'passion' in it, some 'fight' in it. It must not spend all its time in contemplating itself, but must think *only of the thing that it wants to do.*

#### Sentiment in Art.

Some of the usefulness of the sentimental vegetarian lies in this: his appeal, being universal, includes that large class of persons who, for various reasons, are peculiarly inaccessible to the health vegetarian, or the vegetarian on principle. I mean that class of persons who—for want of a more expressive word—may be described as "cultured"; persons who teach, or preach, or who practise literature or some other art. Such persons, living as they often do in a constant and not quite groundless fear of being found commonplace, are peculiarly unwilling to talk about food; often, if it really does interest them. And they are seldom able to judge whether a thing is right or wrong. It rests with the sentimental vegetarian to lift the question up into the realm of poetry. Art and culture and religion live by emotion.

The misfortune is that cultured people, of all people in the world, seem to be the most prone to think that you can divide your life into sections, and live one section in absolute independence of the rest. They have a certain number of subjects in which it is decreed that they shall take an interest: they have others which are too new, or too prosaic, or too serious, or too trivial, or too ridiculous; a black list of things "out of place" in the pulpit or not marketable in literature. They have often the idea that vegetarianism is something like sanitation or the post office—a good enough thing in its way, but not for serious art.

They believe that animal art is either mild and feeble, or savage and libellous, and generally in the worst taste; either consisting of pictures of pet lambs and birds' nests full of blue eggs, and lame verses about robins, and anecdotes about dogs named Carlo; or of shrieking humanitarian pamphlets on things nice people don't talk about. They say that sort of thing isn't good enough for a young man with a future, with a reputation to gain or lose. Or else they say: "It's disgusting to write about dead cows and things. It's coarse. Let your thoughts be always of bright, beautiful things. God gave you your wings for flying: don't drag them through scenes of horror and bloodshed."

Well, you need only go down to the market—or into a milliner's showroom—and you will see wings as bright and beautiful as those of any rising genius; and *they* have been dragged through scenes of horror and bloodshed. I suppose God made them for flying too. The artistic person, the person who loves beauty, needn't feel ashamed of caring about a thing of that sort. The person with a voice, and a certain gift of language, needn't think there's anything eccentric or vulgar in speaking a word for creatures who can only cry out in pain. After all, the cry of the animal who suffers, and the speech of the man who can't tolerate its suffering, are only two different expressions of a pain they have in common.

It's the business of the sentimental vegetarian to show the cultured person that *his* Cause is a fit subject for Art; a thing full of life and interest and tragedy and beauty; that the art and literature and journalism, the schools and the pulpit eloquence, that leave such a Movement out of count, are not truly representative of their time; that the best gifts of the cultured person are perhaps not too much to bring to the service of such a Cause; that the thing of which it is striving to get rid, is a thing that stands in the way of the progress of every class of humanity.

Thus, the appeal of the sentimental vegetarian is quite simple, direct, and universal. He doesn't dwell on the differences between him and the meat-eater, but on this feeling that they have in common. He says: "If you put your hand on the proverbial red-hot iron, you hasten to remove it. If a certain dish gives you a pain in your liver, you've sense enough to avoid it. You accept your skin as a guide, you accept your liver as a guide; you say that pain is Nature's warning. Yet here's a thing that gives you a pain in your heart—and you go on doing it."

## The Fruit Fast.

By Dr. O. L. ABRAMOWSKI, M.D.

**T**he more I think over the problem of eating, and the more I employ my system of Vitalism in the treatment of my patients, the more

I get convinced that I am on the right lines with the uncooked food.



We cannot get life out of dead food. Cooking renders not only the albumen hard and indigestible, but it tears out of the organic molecule of albumen or starch or sugar, the minerals organized into it, and so renders those necessary food-salts, the foundations of

our body, inorganic and useless for our system, as only plants are able to form organic matter out of inorganic elements. If we compare the living food with steel, hard, resilient and strength-giving, we can compare the emulsated cooked food only with the soft malleable iron, left after steel has been denaturalized by fire, and which has no elasticity and cannot stand any extra pressure or strain. We would not think much of an engineer repairing his engine, made of steel, with soft iron. What then shall we think of civilized man who tries to repair his own body (which contains minerals in every smallest part, as proved by the ash left after burning), by food carefully deprived of all the necessary minerals. Is it a wonder that the body of modern man cannot stand any strain, and that accidents and sudden death, and diseases of nutrition are getting more and more common?

Modern man is jerry-built and has small resistive power; a change of temperature, wind or rain will blow him over and become the cause of a fatal disease.

We may take as much as we like of iron in pills or of lime in lime water, or of sodium or potassium or magnesium in the waters of saline springs, or artificial mixtures; our body not only cannot use these materials in its economy, but it has work put on to it, and its energy is dissipated, in the endeavour to get rid of these foreign matters. We get these vital elements from those living products of the vegetable kingdom that we eat uncooked, such as fruits, nuts, grain, lettuce, etc.

The want of living material prevents the hæmoglobin from carrying sufficient oxygen for the complete combustion of the food material and of the body's waste; the want of sodium is the reason why the carbonic acid cannot be carried out of our system, but remains as a constantly active poison, paralyzing the organic functions of the cells and causing waste matter to be formed which chokes the system and is the cause of all acute and chronic diseases. Now, mark my explanation of disease and my idea of helping Nature.

The jerry-built, jelly-like body of modern man is full to choking with waste matter, the products of incomplete digestion, incomplete combustion, incomplete assimilation. Life would soon have to stop if the cloggings are not removed. So Nature rallies to a supreme effort and uses all its strength to remove and burn off the rubbish. Fever, want of appetite, thick urine, diarrhæa, vomiting, cough, all these phenomena have only the one end, viz.: the removal of waste. But these processes require strength, want resiliency, elasticity and vigour in the remaining sinews. What part of our food material gives us the necessary strength?

The stomach could never digest food, the heart could not do its work, the sinews could never start any weight-lifting, the muscles could not contract, the elastic tissues would after extension never come back to their former state, the blood corpuscles could not regain their former shape after being squeezed through the tight little capillaries; even the little-valued connective tissue could not hold the organs of the body together, if there were no living minerals in their composition. How the bones and the teeth suffer from want of food salts we know to our detriment only too well!

Now, bearing in mind the battle royal the body has to fight, and the want of arms and ammunition (minerals) it is suffering from—what then is more natural than the endeavour to supply the sinews of war if we know where to get them? There is no appetite for the usual food, and a complete abstinence from this latter will help Nature to get rid of waste—but there is no objection against the soft fruits and fruit juices. Why not? Because these supply the necessary minerals, the ammunition of war, the givers of strength, when Nature's power is almost exhausted; they supply vitality and life, being themselves nothing but storage batteries of organic electricity.

These are the reasons why I have given up the complete fast in most cases, and why I have introduced the fruit-fast. The fruit-fast is the natural outcome of my views of the nature of disease and of the origin of our strength.

Dr. Dehoae lost some of his obese patients, whom he treated with an absolute fast, through collapse; but there were no bad results amongst the patients who helped Nature with a few fruits. The results of my treatment with complete fasting, compared with the fruit-fast, show a similar record (although I did not lose any patients in fasting), as after the latter treatment the patients were much more vigorous and recovered much quicker, than after a complete fast, taking only water.

The mental aspect of a fruit fast as compared with an absolute fast is no doubt much more reassuring in this age, when some people are afraid of dying straight away when missing one meal. And this is another recommendation for the exhibition of a small quantity—not more than four oranges a day—of fruit during the fasting treatment.

The fruit-fast, further, does away with the interrupted fast used by some natural healers, when they let the patient fast for say two days, then eat for two days, fast for three and eat for two days,

fast for five and eat for two days, and so forth. The fruit-fast can be carried to a finish, i.e., to the appearance of a natural and undeniable hunger without any fear, and leave the system at this stage in a condition much more fit for the work of digestion than the common fast, as all the tissues have been supplied with fresh invigorating minerals.

The fruit in a fruit-fast is really a natural tonic given to invigorate the disease; it is Nature's own medicine to prevent collapse, and in this shape I consider fasting not only the most natural and safest, but the most efficient treatment of all internal diseases.

We should not restrict this treatment, as Dr. Benny says, to those cases only where food is repulsive. These cases will naturally have to abstain from food, and will mostly do so on their own account. No, this treatment is indicated and will give the most beneficial results in those cases where the stomach has been artificially enlarged and trained to accommodate great quantities of food materials, and where food is always desired in the case of gluttons and gross feeders. For there is no other remedy to cure these bad habits and to remove the chronic gastritis from which all eaters of cooked food more or less suffer, and the symptoms of which, the feeling of emptiness and gnawing, pain and faintness in the region of the stomach, are often taken for hunger.

Fasting to a finish is the greatest remedy yet discovered to purify the body and to remove dangerous waste material; but when given in the shape of fruit-fast it is not only the greatest but the never yet approached restorer and rejuvenator of the damaged human body.

### WHAT WILL YOU GIVE?

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the letters you get, the friends or foes you meet—these things make up very much of the pleasure or misery of your day.

Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. And *this* is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.

G. S. Merriam.

Notice everything that is done by others to contribute to your benefit or happiness. Nothing seems more ungracious than the passing over without remark, and apparently without thought, the thousand and one little efforts and attentions which are intended to sweeten domestic life.

GREAT THOUGHTS.

## First Steps to Fruitarian Diet.

### Practical Hints to Beginners.

The following suggestions will prove helpful to those who are desirous of giving up the use of flesh-food and adopting a more natural dietary:—



1. Give up flesh meat *at once and entirely*—replacing it by eggs, soft cheeses, macaroni, peas, lentils, nuts, dried fruits, and good brown bread. You will soon be able to do without fish also, but it is best to proceed slowly and surely, a step at a time.
2. Eat *less* rather than *more*. Fruitarian food, such as the above mentioned, is much more nourishing than butcher's meat.
3. Try to like *simple* foods, and do not hanker after elaborate dishes that require much preparation. Avoid 'frying-panitis.' Nevertheless, to fry potatoes, rissoles, etc., *crisp*, obtain a frying basket and stew pan, and use 'Nutter' or other nut-fat.
4. Eat dry foods rather than sloppy ones; they are more easily digested. Take toast, Granose biscuits, or corn flakes, with porridge to assist proper salivation.
5. Do not mix juicy fruits with vegetables, but take the former either alone or with nut food and cereals.
6. Green vegetables should be taken very sparingly, and with savoury dishes alone. If eaten with sweets they are apt to disagree.
7. Persons of sedentary habits should let at least one meal a day consist of raw fruit only—or of fruit with brown bread and butter. Let your bread be *well baked*.
8. Dried fruits, such as figs, dates, prunes, raisins, sultanas, etc., are very easily digested; and if blended with nuts they make a perfect meal.
9. Nuts can be flaked in a nut-mill to aid digestion. Many nut products are now obtainable which are malted and partially digested already.
10. Give a few hours' thought and study to the important subject of your diet. Get a Guide-Book or two, so as to learn what to do, and what newly-invented foods are obtainable as substitutes for animal flesh, animal fat and animal broths.
11. Do not make the mistake of attempting to live on potatoes, white bread, cabbages, etc., or merely upon the ordinary conventional dietary with the meat left out.
12. If you feel any symptoms of dyspepsia, reduce your food, fast temporarily, and take more exercise. Consider what mistakes you have made and avoid them in the future. Eat only when hungry.
13. If you are not getting on, obtain advice from a Doctor who is a *fruitarian*, or from an expert and experienced Food-reformer.

S. H. B.



# The New Thought in Medicine

By Mrs. HODGKINSON.

In my last paper I spoke of the possibilities of life—the possibility of diminishing disease almost to a vanishing point, and the possibility of an old age devoid of weakness and suffering, healthy in mind and body, ending in painless death deferred to a period beyond anything that now seems probable or even credible.



In this paper I wish to consider some of the factors working against these hopes and possibilities—in other words the follies and ignorances which stand between us and the best prospects of the race as regards health and vitality.

It must be apparent to all observers that our day is full of evolutionary changes in nearly all conditions of life. In commerce, in religious life, the changes are wide-spread and significant, more and more are we resistant to the yoke of mere habit and dogma. In all things the scientific spirit advances. We are anxious for certainties. We are hungering after ultimates.

We cannot therefore remain satisfied while we so little understand the basic laws of health and ill-health, nor be quiescent while disease is sweeping its millions into premature graves. If our present systems of dealing with it are proved to be of little value they must go—to be replaced by others having in them promise of better things.

That our present system of medicine must be reformed is abundantly clear. In the first place physicians as a body are now beginning to see for themselves the uncertainty and inutility of most of the cruder medicines, especially the mineral ones. They begin to realize that to get rid of a symptom is not by any means necessarily to get rid of the disease which produced the symptom. I quote a well-known medical man as saying:—

“Take, for instance, pneumonia. We give antipyrin to get the temperature down. It is very high. So we give this anti-pyretic, or some other with a finer name, and, sure enough, the temperature is brought down somewhat, and we congratulate ourselves. But the drug has only lowered the temperature. It has done nothing else unless it be to lower also the vitality of the patient. We also prescribe something for the cough, and I grant that this may be necessary to give temporary relief. But the medicine does not unsolidify the lung, and when it consists of a preparation of opium is worse than nothing, checking expectoration and upsetting the system generally.”

So with regard to neuralgia. We treat a symptom only, and the same must be said of gout, diabetes, phthisis, and a host of other diseases.

How purely empiric it all is! How helpless we are when trusting to mere medicine at these times.

In truth our theory of disease is all astray. We do not regard the symptoms as beneficent processes—which they are, when once the disease germ has entered the body. But we concentrate all our attention on destroying these—the symptoms—and very often the patient is destroyed with them.

The medical system of the future will, I am persuaded, run on very different lines. It will be much more of a preventive character. We may, indeed, adopt a plan said to be very general in China, and certainly partially obtaining in our own friendly societies, whereby the doctor is paid an annual retaining fee while his client is in health, and this ceases at the onset of disease, thus enlisting the doctor's sympathy and interest entirely on the preservation of health. This method has another advantage beside that of health insurance. It would probably lead in time to what I should consider a very valuable institution—a periodic examination which would detect the very early symptoms of disease.

Many useful lives are thrown away because the earliest warnings of illness were neglected, but if it became a habit to be looked over (say) once a month or once every three months (as all sensible people already do with their dentist) much trouble and anxiety could be avoided. And it would be to a doctor's interest to propose and continue such an arrangement if his payment were arranged on the lines I have indicated.

I think this would be especially valuable with children. Defects of sight, adenoids, spinal curvatures, defective teeth, mouth breathing, and the other defects so common and dangerous in childhood, could thus be at once detected and dealt with. And if this were a general habit, I do not think it would lead to any morbid self questionings on the subject of health. It would be as much a matter of course as any other form of insurance that we pay and never give a second thought to.

## The Newer Therapeutics.

I think also that we shall see—and may very earnestly hope to see—other treatments than that of drugging coming to the front. I will instance a few on which I am sure attention should be fixed.

Hydrotherapy—or water cure. From very early times water has been used as a therapeutic agent, but it is only of very recent years that its action on disease has been studied scientifically. I believe it to be very often an agent of paramount value. In the first place, it is a powerful eliminative. That is, rightly used, it enables the system to throw off the poisonous products which result from wrong feeding, and not only so, but rightly applied, it enables the whole surface of the body to be used to its full extent as an excretory organ in throwing off impurities. It is little realized how much can be done both in preserving and regaining health in any house where there is a good hot and cold bath, and if there can be added a cabinet Turkish bath, the outfit is still more complete. The doctor of the

future will therefore be acquainted with the curing powers of water.

Another treatment bound to come to the front is that of light and electricity. It is alleged that John Wesley remarked "Electricity is the medicine of the future," and it was a remarkable prophecy of which late years seem to promise fulfilment.

It is true that the X ray has not come up to the expectations of those who foretold a cure of deep-seated cancers and so forth, but from what has been done with electricity, especially the finer currents of static electricity in cases of nervous affections of long standing, I think it may be confidently hoped that here we have one of the most powerful of curative agents.

The light treatments are also of the deepest interest—beginning with sunlight itself, rightly directed on the surfaces of the body. It was Finsen, inventor of the famous lamp used so successfully in the treatment of the horrible disease of lupus, who said:—

"The sun was my first teacher. I was sick as a child, sometimes sick unto death, but I always kept careful watch over myself and noticed the unmistakable healing influence of sunlight upon the whole of my organism. I tried to find the explanation of this fact in scientific works and failed. Thus I was gradually led back to the study of the chemical influences of rays of light. There are illimitable possibilities in the future, when the scientific basis and full chemical nature of rays of light are fully known. But we know already that not only are light baths good for local treatment, but they have a healing effect on the whole body." So says Finsen.

It is not therefore surprising that electric light baths are coming into favour both in the treatment of disease and as an occasional tonic. For here are rays identical with those of the sun itself focussed upon the body. The patient is bathed in artificial sunlight. In the best made ones, light is poured into him to the extent of many thousand candle power. As Finsen says—it stimulates the whole body, it eliminates uric acid and other effete disease material from the body. And when this treatment fails it generally does so because the patient still continues breaking the laws of health by dieting wrongly or living on erroneous lines.

Then there is the 'Nature Cure,' where the united forces of pure air, water, and sunlight are directed on the patient amid perfect hygienic surroundings. The open-air life, the sleeping in huts built for the purpose, the wholesome dietary, all these are beginning to be employed in cases where drugging or the surgeon's knife would formerly have been certainties.

And there is now no need to go abroad for such places of cure. There are many in England and even within easy distance of London, some costly, some very modest in their charges, and at many the full water treatment can in addition be secured.

Then we have massage. This has been used with much success from almost pre-historic times. Hippocrates, the great Greek physician, wrote nearly 400 years before Christ:

"The physician must be experienced in many things, but assuredly in rubbing. For rubbing can bind a joint that is too loose, and loosen a joint that is too rigid. And again, rubbing can bind and loosen, can make flesh and cause parts to waste. Hard rubbing binds, soft rubbing loosens. Much rubbing causes the parts to waste. Moderate rubbing makes them grow."

There is no doubt that massage is a powerful force for the changing of tissue by exciting action and reaction of the circulatory and nervous systems. And competent medical observers are inclined to believe it might be of great benefit in many diseases where it is not yet prescribed, such as diabetes, asthma, heart complaints, etc.

For children also it is often invaluable, and Dr. Dowse goes so far as to say that every nurse should understand massage, and every child's limbs be manipulated for a quarter of an hour night and morning. He believes this would produce a much finer and hardier race than we have at present.

For people who can take little exercise there is no doubt that a general massage once a week would be a fine tonic, and in many cases should be a matter of routine. Electric massage is also an exceedingly useful thing. I mean the mild continuous current which has often such a beneficial effect on the circulation. This will doubtless be much used in the future.

We then come to the "Colour treatment," and in this I have much belief, little as it is understood at present. It is of course known that blood absorbs light to a very considerable extent—the Finsen for lupus treatment is entirely based on the way in which the blood absorbs the blue and violet rays. Profound changes in the tissues are thus caused. And the absorption of light also causes oxygenation of the blood with far-reaching effect. Finsen demonstrated years ago the value of red in the treatment of small-pox—in other words, that certain rays of sunlight (the actinic) are harmful, so we cut them off by employing red blinds in the rooms where small-pox patients are treated, and there is much less risk of pitting and disfigurement where this precaution is observed.

Gout, according to more than one authority, is benefited by a red-ray electric light bath. If we are thus beginning to learn *what* rays of the sun are harmful and which are beneficial, a very powerful piece of knowledge is put into our hands.

#### Psycho-Therapeutics.

I come now to psycho-therapeutics, or, in shorter words, the healing of disease by mental treatment and suggestion, and for this I believe there is an enormous future. It must be in the right hands, and the patient's own co-operation is a necessity. But when we have learnt the truth that as a man thinks so he is, we shall realize the value of this new means of cure.

There is strong reason to suppose that a well-directed current of thought can influence the circulation in any part or in any organ with good or ill effect, modifying and changing the tissues themselves.

What are tears but the effect of thought upon the secretions? What is a blush but its effect on the action of the heart? Why is the milk of the mother poisoned by emotion? These are facts that have been too much taken for granted, for when examined they lead to results that will modify our whole system of medicine.

Think of the mental atmosphere that surrounds an ordinary sick-bed—the doubts, the fears, the harrowing thoughts in doctors, nurses and friends. These form an invisible army against which the patient has to struggle, and often quite unaided. We must learn better things—we must realize the force of personality and the dignity of the human will, for all these can be directed into the most effectual suggestion treatment.

I am no Christian Scientist, but I verily believe they have netted one portion of truth which most of us suffer to escape unheeded. It is Sir T. Lauder Brunton who has given several instances of how the steadfast belief of a friend has served to avert what seemed like inevitable death.

**The Diet Cure.** And now I come to diet, for in this will certainly lie the great curative power of the future.

We are now beginning to apprehend the meaning of the chemical constituents of food—the study of the carbohydrates is almost complete, and the mysterious proteids or albumens are under close observation. We are beginning to realize the absurdity in illness of prescribing certain drugs in minute proportions, and of leaving entirely unregulated the equally chemical intake in the foods. What doctor do we know who is qualified to, and does, write diet prescriptions in illness? And yet life or death may tremble in the balance of a meal.

Whatever view we may hold on food-reform, I think all persons who reflect will admit that we are sadly astray. We eat far too largely of albuminous foods—our meals are too frequent, the differing chemical constituents of our foods are quite improperly balanced. We eat and drink things that are too hot or too cold, and are simply embalmed in preservatives. And, briefly, we have lost the natural instincts that protect the animal world, and have not substituted the common sense that alone can save us.

Our standard of health is a disgrace to our civilization, and our wrong diet is one of the primary causes of its failures. If we could solve the problem of diet it would almost lead to the re-discovery of Paradise. For it is not too much to say that much of the demoralization as well as the diseases of mankind result from wrong feeding.

The noble life is never easy, and was never meant to be so. It is a kingdom of the strenuous, and its gates open for them alone. Its gospel may begin with thoughts about the birds of the air and lilies of the field, and the promise of an easy yoke; but when it comes to the actual grapple of experience, it is a 'narrow way' and a 'strait gate' by which men must enter, not without an agony of striving.

Dr. Kelman.

## Practical Wisdom.

Whatever is coming—there is but one way to meet it—to go straight forward—to bear what is to be borne—and to do what is to be done.

Do not be too anxious to see all the way ahead of you. It may not be best for you. The man who carries a lantern on a dark night can see perfectly to take the next step. He does not need to see all the steps, for he can only take one at a time, and when he takes that step the light moves forward for the next one.

How many times in our past lives the way has seemed so dark that we could not see a gleam of light? How many times failure has seemed absolutely inevitable and yet we kept hoping, working, doing our best, and the Unseen Power, who makes things good for those who do their best, came to our rescue and brought us our heart's desire?

Never mind if you cannot at once obtain the thing you long for. No matter how far away or how impossible it may seem to you, just keep your mind, your purpose, fixed on it. There is magnetic power in focussing the mind on the thing we long for. Ways we never dreamed of before will open up in a marvellous manner.

Just keep trying, keep pushing, keep thinking—thinking hard all along the line of your ambition, and doing your utmost to attain your desire, and you will be surprised to find how the way will open of itself as you advance. A purpose is the eternal condition of success. Nothing will take its place.

When the last word has been said about heredity the practical fact remains that none of us can choose our physical grandparents. We are *here* with no chance to retouch the past or eliminate undesirable antecedents. On the whole, it would seem wiser not to spend too much thought on where we came from, but concentrate our energies on where we are *going*.

People are very often heard to say, "I thought it my duty to do such a thing." It too frequently happens that what they thought it their duty to do was some mischief which lay ten miles out of their way. At a fair computation, fully one-half of the bad things done, out of the ranks of the avowedly vicious, are done under the impulse of a sense of duty.

"The greatest science men can study is the science of living with other men. There is no other thing that is so taxing, requires so much education, so much wisdom, so much practice as how to live together." We are studying how to control the forces of Nature, but the forces of human nature are more difficult still. There is no art that is finer than the art of being at peace with our neighbours, national and individual.

Great Thoughts.

## A Plea for Humane Education.

By GEORGIANA KENDALL.

Of all the benign influences that can be brought to bear on the formation of character, humane education is, I believe, the most potent, the most subtle, the most far-reaching.



It has become a matter of statistics that human education lowers the criminal record. Mr. Cottrell, Superintendent of the Detective Association

of America, who has had twenty-five years' experience as an officer, says: "Very few criminals are found who have been taught to love animals, and in searching for the causes of crime we find that a lack of humane education is the principal one."

Out of nearly seven thousand children carefully taught kindness to animals in a Scotch public school, it has been found that *not one* has ever been charged with a criminal offence in any court. Out of about two thousand convicts in our prisons, questioned on the subject, *only twelve* had any pet animal during their childhood.

Weyler, it is said, boasted of the cruelties which he delighted, when a child, to perpetrate upon his defenceless dumb companions. Could he but have been taught to love them, thousands of world-pitied concentrados might have called him their benefactor and their friend.

"Ever after I introduced the teaching of kindness to animals" (said the eminent French master, De Sailly), "I found the children not only more kind to animals but also more kind to each other, and I am convinced that kindness to animals is the beginning of moral perfection, and that a child who is taught humanity to them will, in later years, learn to love his fellow men."

It is often said that children are naturally cruel. The authentic reports which reach us of cruelties perpetrated by children of tender years well-nigh baffle belief—small animals being the objects of tortments ingeniously devised by their competitive imaginings—unremonstrated with by parent or guardian.

In every normal human being we find a love of power destined to be for selfish or for noble ends, proportionate to the dominating vigour and vitality. And the determining question in character-building is, "To what purpose shall this power be exercised?" Shall it be for self and self-gratification? Shall its desire be to tyrannize over another, or shall it be called forth in active sympathy and kindly actions for the defenceless, the helpless, and those in need?

Teach the child to reverence all life. It is easy to lead with fitting reverence from the creature

up to the God who created him, as we explain the divine adjustment of faculties provided for the pressing needs of self-preservation and for their enjoyment in living. Let him think reverently of the wild woods—sanctified as they are with many homes and oftentimes a mother love strong enough for fullest sacrifice of self. Teach him to reverence those homes and to respect the rights, even the wishes, of their humble inmates: to watch the birds and learn their names, their varied songs, their ways, their modes of speech, but never to kill the mother-bird or rob her nest, woven with dexterous skill and care—a pledge of love.

Let him tame the wild things of the woods with coveted dainties—leaving them liberty to go and come, but never to raise his hand to kill or hurt these charming creatures in fur and feather. Tell him that many birds, so unnatural is captivity to them, die of a broken heart on being caged.

Stir within him a kindly thought for menagerie captives whose lot, thwarting every God-given instinct, means to them a living death, cunningly imposed for our diversion. Discourage the trapping of animals, and cage-kept pets; freedom to them is dear as life (and he cultivates self who seeks gratification in that which causes distress to another). An appeal to the imaginative faculty will help the child to put himself in another's place.

To the pledge, "I will try to be kind to all helpless creatures," let us add still another—namely, that of the Golden Rule teaching, "I will strive to treat every animal as I would wish to be treated were I in the animal's place." Impress upon the children that cruelty is a cowardly thing.

Impress well the lesson that these humble creatures of God are not in all things our inferiors. Witness their keenness of scent, their fleetness of foot, their farness of sight, the long flight of the bird, the keen eye of the eagle—so strong and so mighty of wing; their immunity from disease; for unlike ourselves they are not tempted to transgress the sacred laws which God has set them as their limitation; their gift of interchange of thought by intuition—without the aid of speech; their foreknowledge, calling into use some marvellous system of wireless telegraphy to forewarn against disaster and to tell of distant happenings that to us in no wise are apparent; the surgical skill of birds—as shown in the mud bandages scientifically applied to broken members skillfully secured and kept in place by means of horse hair or vegetable fibre. Not more exact the pyramids of Egypt than the precision of the nest of the wasp, the bee and the ant—all in divine adjustment of needed means to serve their ends.

And what beautiful lessons of mutual help, of the true brotherhood, can we learn from their sympathy one for the other. The moose—although to him escape from death was easy—who remained beside his dead companion (brought low by the sportsman's cowardly aim) whom, being blind, he was leading to a place of safety, preferring loyal death to easy flight;—the homeless, starving dog, generously bringing night after night others as

wretched as himself to share the warmth and bounty offered by some new-found friend and benefactor; the three rodents seen crossing the silent city in the night-hour abreast, a small stick carried horizontally grasped in the mouth of each, serving as the "blind man's staff" to the central figure guarded thus carefully by faithful friends—are pictures of loving kindness we may well place in memory's gallery.

Only recently has the truth dawned upon humanity that the lower creation shares in large measure the sensibilities of the human race. Humanity conscious, repentant, is beginning to blush for the treatment accorded to the animal world.

These Silent Races stand before us face to face as our accusers, bringing indictment of cruelties extreme while they yield us their life service and their lives. The dog, in whose noble breast survives a spark of love so great that he would follow his trusted master to the very jaws of death, condemned to the fate of the vivisector's table; the frenzied hare, who provides cowardly merriment to groups of men and women, all eager to witness the death of their victim; the mercilessly trained animals; the menagerie captives; the horses distressed by fashion's curb, docked, a helpless prey to eager stinging flies and gnats, enslaved through the long years to the bitter end of hard-worked old age, until broken in body and spirit, death tardily comes to claim for its rest its too willing victim; the cattle who by millions are murdered for food. Long, indeed, is the list of these, our accusers!

All apart from a divine sentiment, let us improve our present conditions by the irresistible influence of humane education, which, creating intelligent agitation, can alone change the pernicious tastes and habits still existing and which have hitherto defeated reform.

The mind of a child may be likened to a sensitized plate absorbing every influence. We can bring him up to be a Protestant, a Roman Catholic, a Buddhist; he can with equal ease acquire the language of a German, a Persian, an American—with respective tendencies of each. We can put into his tiny hands a toy whip or pistol, and tempt him to use it—not on *himself* but on *another*! This is the first step towards the practice of tyranny, even though the object oppressed be only inanimate. We can make him a criminal or a philanthropist, an Anarchist or a peace-loving humane citizen.

We all recognise the descent of Man—his descent from the savage unintelligent era whence we emerge. The *ascent* of man also is ours—an ascent towards all that is highest, noblest and best. This is the Golden Stairway whose starting point, reaching from the baseness below, winds ever higher, until it reaches heights made lovely with angelic attributes.

The habit of viewing things cheerfully and of thinking about life hopefully may be made to grow up in us like any other habit.

SMILES.

## The Beef-Worm Danger.

SOME time ago, statements were made to us with respect to the beef that comes to this country from Queensland. We were told that it was unfit for human consumption, and as large quantities of it come to this market we thought it our duty to ascertain the facts. We consequently caused careful enquiry to be made, and the conclusion we have arrived at is that the public ought to know what kind of meat they are buying when they buy beef from Queensland.

The facts are these; the Queensland bullock has bred in it a worm something like a tapeworm. This worm apparently keeps to certain portions of the animal, namely, the brisket and the plate, the portions which touch the ground when the animal is lying down. The presence of this worm is well known to the authorities both in Australia and in London.

Great care is taken to prevent what we may call the diseased portions of the carcass from reaching the public for consumption. The parts of the animal in which the worm is found are cut out, and only the other parts are sent to Smithfield and elsewhere for human consumption. If anyone cares to go to Smithfield market and examine the Queensland beef, he will find abundant evidence of what we state. He will also find that the hind-quarters are mutilated, presumably in searching for the worm.

We are assured that you may put a piece of meat into the oven and cook it, and the worm is still alive when the meat comes out. But, however, that may be, we are not satisfied that it is possible to cut out the whole of the portions of the carcass affected by the presence of this worm.

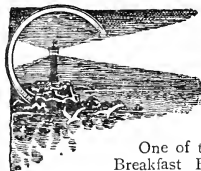
We are aware that the Local Government Board say that this is done, and that the meat sold to the public is therefore pure, but we want better authority for this than we have been able to get. It seems to us that if the general health of the animal is such that it encourages, or makes possible, the presence of this worm in its body, the whole carcass may be unhealthy. If that be so—we do not dogmatise on the point—it will be obvious that no portion of the carcass should be sold to the public.

Our information is that this worm has been known for years past to be in some of the Queensland cattle. It appears not to have got into the stock of the other Australian States until recently, but of late it has been working southward and now it is commonly found in New South Wales and elsewhere. We have been told that if we make these facts known we shall injure the entire Australian meat trade, to the advantage of Argentina. We do not know how that may be, but we do not think it right that these facts should be hidden from the British public. If they are satisfied with Professor Klein's opinion that a worm like the tape-worm is wholesome—if they are willing to run the risk, then we have nothing more to say.

John Bull.

## Editorial Notes.

**T**he importance of Diet in relation to national Health is now recognised by the United States Government, and numerous educative booklets are published and circulated by the Department of Agriculture for the purpose of teaching the people how to obtain adequate nutriment in the most healthful and economical manner.



One of these is entitled "Cereal Breakfast Foods," and it explains the method of preparation and the food values of almost every form of oat, wheat, rye, barley, rice and other corn products, and their digestibility. There is a chapter on malted breakfast foods, cooking, raw cereal foods, and cereal coffee substitutes. Another is on "The composition and digestibility of Potatoes and Eggs," and deals with the losses of valuable salts caused by boiling vegetables; it also contains instructions concerning conservative cookery.

A third booklet is entitled "The Preparation of Vegetables for the Table," and this contains a large number of vegetarian recipes and instructions for the scientific cooking of almost every sort of legume and product of the garden. There are others concerning Fruit, Agriculture, Nuts, and how to grow them, &c.

This educative work on the part of the most enterprising Government that the world has yet known affords conclusive evidence concerning the growth and progress of the Food Reform Movement; and also of the fact that a general return to the natural diet of our Race is now becoming recognized as being practical policies.

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**The Lunacy Problem.** Dr. Forbes Winslow, the famous mental specialist, asserts in his recently published *Reminiscences* that the world is rapidly going mad—the proportion

of insane persons amongst the Community having been nearly doubled during the past forty years.

"By a simple arithmetical calculation," he says, "it can be shown the exact year when there will be more insane persons in the world than sane. We in England are gradually approaching, with the decadence of our youth, near proximity to a nation of madmen."

"By comparing the lunacy statistics of 1869 with those of 1909, four decades having intervened, my reflections are sad indeed. A terrible but real curse is in store, and an insane world looks forward to me with certainty in the not far distant future."

There can be no doubt that the time has come when degenerates, imbeciles, and habitual criminals should be prevented from propagating their species. At present, it is a common occurrence for married lunatics to be repeatedly discharged from asylums while temporary improvement of their condition takes place, although their liberty is a danger to posterity. If society does not protect itself from

this menace that threatens the sane portion of the public, there will be a terrible retribution to pay. Oh! for *statesmen*, instead of politicians, to govern us.

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**Our Albert Hall Concert.**

Our Concert was in every way most successful and has been the means of greatly increasing the prestige of our Movement, as well as of attracting the attention of the general public to the ideals which we exalt.

Some 6,000 people assembled, and so pleased were they with the entertainment provided that the Concert was prolonged to a late hour, on account of the numerous encores that were insisted upon.

As I came out of the immense building I met a veteran food-reformer of 30 years' experience, who exclaimed "It is the greatest thing that has ever been done for Food Reform."

A considerable number of the leading Journals throughout the Kingdom commented most favourably upon the event—the following cutting from *The Morning Post* being a sample of the reports which appeared in the London and provincial Press:—

"A Concert was given at the Royal Albert Hall on Saturday evening in aid of the work carried on by The Order of the Golden Age, a society for the propagation of vegetarian principles. A distinguished list of patrons was headed by the names of her Royal Highness Princess Christian of Schleswig-Holstein, her Highness Princess Hohenlohe, and her Highness Princess Pless. A programme of varied rather than high musical interests was provided. Miss Gertrude Lonsdale's reading of the well-known Aria 'Ombra mai fu,' from Handel's 'Xerxes,' awakened enthusiasm which was doubtless largely due to the breadth of the melody and the effect of the organ obligato supplied by Dr. Churchill Shibley. Other vocalists who gained immediate favour were Miss Edith Kirkwood, who sang Bishop's 'Bid me discourse,' and Miss Evangeline Florence, who gave Gounod's familiar 'Serenade' in company with Miss Marian Jay as violinist. Vocal numbers were also supplied by Mr. Iver McKay, M. George Manguière, Mr. Manitto Klitgaard, and Mr. Fred Godley, and the list of vocalists also included Miss Grace Kenza. Señor Gomez also gave violin solos. The Ladies' Amateur Orchestra, a Balalaika Orchestra, and Mr. William Carter's Choir also took part, and Mr. F. A. Sewell was a much-employed and efficient pianist. The audience was large and eager to applaud."

—*The Morning Post.*

Over £50 worth of programmes were sold, each of which contained a full presentation of the truths which The Order proclaims—and not a single copy was left in the building. Notwithstanding the great expense incurred in such a formidable undertaking, the financial result yielded a satisfactory sum for the augmentation of the funds of our Society.

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**Cancer Statistics.** Some remarkable facts concerning this disease are published by Dr. J. H. Kellogg in the December issue of *Good Health*, which tend to corroborate the belief, now becoming so prevalent, that flesh-eating and Cancer stand related to each other as cause and effect.

Pauper women lunatics are found to have a mortality from Cancer which is only one-fourth of that of the average public, and the men suffer to only one-half the extent. Their diet is a meagre one and contains but little meat.

The prison statistics of England show a Cancer mortality which is only one-third of the average.

Here again, the amount of meat given is extremely small in quantity.

The Trappist and Carthusian Monks, and the Carmelite Sisters of the Catholic Church, abstain entirely from flesh-food, and Cancer is practically unknown among them.

The statistics concerning various occupations are noteworthy. Butchers are 46 per cent. more liable to this disease than the average between the ages of 25 to 34, and they head the list of all occupations between 55 and 64 years of age. Clergymen have a mortality of 56 per cent. above the average between 25 and 34 years, it increases to 75 per cent. between 35 and 44 years, and they head the list between 45 and 54 years.

Many facts seem to suggest that Cancer is hereditary, but it must be remembered that *habits* are hereditary, and especially those dietetic habits which are the chief factor in the causation of this malady.

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#### The Land for the People.

Sir William Earnshaw Cooper's important political work "Britain for the Briton," hitherto published at half a guinea, has now been printed in inexpensive pamphlet form in large quantities by the *Sheffield Telegraph*, and can be obtained for the moderate sum of two pence (or 3½d. post free). It demonstrates most clearly that our country is suffering Poverty and Loss and Physical Deterioration through the partial destruction of our Agriculture; that it is urgently necessary to get the people back on the land and to grow our own food, instead of depending upon other nations for so much of the same; that our Poverty is avoidable; that British soil is the finest and most productive corn-growing land in the world; that Britain can easily feed her own population; and that it is the duty of our statesmen to promote peasant proprietorship such as exists in France at the present day.

I invite all our readers to send for copies and to lend them to their friends, as the present time is opportune for the advocacy of this practical solution of many of our political difficulties. The book is non-partisan and most instructive, and may be obtained from our Offices at 3s. per dozen carriage paid.

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#### Anti- Visivision Politics.

I am glad to be able to record that in consequence of the vigorous opposition to the candidature of Sir Victor Horsley (the well-known vivisector) for the representation of London University, which was offered by the "Animal Defence and Anti-Visivision Society" (170, Piccadilly, W.), and other humane workers, this effort to strengthen the hands of the vivisection clique in Parliament was defeated by a majority of 722 votes.

At a crowded public Protest Meeting, held on December 5th at the Caxton Hall, a resolution was carried amidst cheers to the following effect: "That this meeting protests against the election to Parliament of any Vivisector." Dr. L. S. Forbes

Winslow was in the chair, supported by the Earl of Buchan, Lord Leigh, Lord Tenterden, the Countess of Plymouth, the Countess of Aylesford, the Countess of Warwick, Miss Lind-af-Hageby, Lord Sempill, Mr. Edward Carpenter, Dr. W. Scott Tebb, Dr. H. Valentine Knaggs, Mr. Roy Horniman, and many others.

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**The Simple Life**      At the Caxton Hall, Westminster, on March 21st to 24th, a Simple Life and Healthy Food Conference and Exhibition. Exhibition will be held from noon to nine o'clock each day.

It is expected that most of the numerous manufacturers of health foods will be exhibiting; hygienic furniture, fittings, camping-out outfits, and model dwellings will be shown; addresses will be delivered each day and every effort will be made to provide the public with instruction and practical object lessons concerning a simple and healthy life. The organising secretary is Mrs. Schofield, 22-24, Great Portland Street, London, W.

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#### The Past Year's Progress.

The past year has completely eclipsed any previous year in the history of our Movement, so far as tangible results and increase of our influence and achievement are concerned. For the first time we have issued our publications in foreign languages, inaugurated regular fortnightly lectures at our Headquarters (in addition to the platform work carried on by our Members in various parts of this and other lands), secured the recognition of Royalty, and completely won the sympathy of all sections of the Press. Every department of our Work shows a great increase, and there is now reasonable ground for hoping that the victory of the Humane Diet Reformation may be witnessed by the present generation—instead of such a consummation being regarded as a visionary dream. The remedial effects of this great change will be almost inconceivable.

During 1910 we have printed nearly a quarter of a million booklets and pamphlets; including a French edition of "The Testimony of Science" (10,000); a German edition of the same booklet (10,000); a German edition of "The Toiler and his Food" (10,000); a third English edition of "The Toiler and his Food" (10,000); "Fruitarian Diet and Physical Rejuvenation" (10,000); "Cruelties of the Meat Trade" (10,000); "The Church and Food Reform" (10,000); "The Drink Problem" (20,000); and several editions of 20,000 copies of various pamphlets and leaflets.

It would take several columns to describe all the many new activities, and sources of influence, and means of propaganda that have been devised and carried out during 1910, but our friends may rest assured that our Work has been maintained and developed upon scientific business lines, and with a measure of enterprise that is quite up-to-date. All we now need is more money, more voluntary workers, and an increase of faithful and devoted effort on the part of all who share our Ideals.

**Our New Directorate.** In consequence of the growth of the work and influence of The Order, the time has come for the direction of its affairs to be relegated to an Executive Council or Directorate, instead of remaining in the hands of a President (as sole Director) as hitherto.

I have therefore (as Founder of the Organization) now appointed an Executive Council with full legislative power, consisting of Sir William Earnshaw Cooper, C.I.E., Captain Walter Carey, R.N., Dr. Josiah Oldfield, D.C.L., M.A., and Mr. Percy Beard (our Hon. Secretary), to act in conjunction with myself, and thus become the Trustees of the work and financial assets of our Society. This should increase public confidence and the stability of our Society; and none of our friends need now hesitate to include The Order in their testamentary bequests.

### American Health-grams.

The Chicago Board of Health has just published the following sensible 'healthgrams' for the public benefit.

"Our one first duty—to keep well."

"It is easier to retain than to regain

Health."

"Good food, good drink and good air promote good thinking and good working."

"Bathe the body daily—an active and clean skin relieves the lungs and kidneys of much work."

"Personal cleanliness is more than a fad or a luxury—it means health and life."

"Cleanliness costs little—sickness costs much."

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### The Beriberi Disease.

Drs. Fraser and Stanton have discovered that this disease which has so seriously afflicted the people of Malaysia and Japan, is caused by eating thrice-milled and overpolished rice as a staple food. Experiments have proved that it can be prevented and cured by substituting the once-milled unpolished rice, which includes the inner portion of the husk that contains phosphorus pentoxide and other mineral salts. Much interest is being shown in the Far East concerning this discovery.

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### The Employment of Prisoners.

The employment of prisoners in agricultural labour instead of keeping them immured within prison walls is an experiment that deserves to be more extensively tried; and if they were provided with a fruitarian dietary, and were given helpful and sympathetic supervision, it is probable that a larger percentage of them would become once more respectable citizens.

Dr. Oldfield has been utilising some unemployed men upon a farm in Kent, many of whom were once prisoners, and most satisfactory results have been obtained. He is quite ready to place the evidence before the Home Office authorities, and to undertake the experiment on a more extensive scale.

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### Nursing Up-to-Date.

At the Food and Cookery Exhibition held at the Horticultural Hall, S.W., there were only four awards made in the section for a four-course meatless dinner, and of these four the Nursing Sisters from the Lady Margaret Fruitarian Hospital

(Bromley Kent) secured three, and one of the three was the highest medal awarded.

This is an interesting illustration of the practical training of this Hospital which aims at turning out good nurses, who shall not only be able to nurse, but who shall also be fitted to be good housewives and capable domestic heads of a household.

There are no servants at the Lady Margaret Hospital—the actual house-work and cooking are all done by the Nursing Staff in regular routine.

I often receive testimonials from patients who have been treated at the above Institution concerning the skilful care that they have received. The following is a sample of such communications and it suggests that this Hospital is deserving of more support than it at present receives.

"To spread the knowledge of this hospital among Food Reformers is the object of this little account written by one who has been a patient there for ten weeks this summer, and who therefore can claim to have a real inside knowledge of it.

It is the only hospital in the country where patients are treated entirely on a fruitarian diet, so that all fruitarians should be glad to interest themselves in it. It was started in 1903 for the purpose of teaching the principles and spreading the practice of Humanitarianism and Food Reform, and of healing the sick, not so much by means of medicines and drugs, which are used very sparingly, as by a careful use of diet and all natural means of cure, fresh air and sunshine, and by a free and simple manner of life, while the spirit that animates the whole is expressed by the two mottoes of the Hospital (1) *Pro Deo et humanitate*, (2) *Je pense, Le bon Dieu guérit*.

There is a pleasant garden for the home patients, where they can be alone or sociable, just as they please, and in which they can live by day and by night, for they will be quite at liberty to have their bed out on the grass or under the verandah, instead of in their own rooms if they prefer it.

The hospital contains thirty beds and two wards, one for men and one for women, and the Council is hoping to build one for children in the near future; various parts of the building are promised, one friend has promised the bricks, another the carpenters' wages, and so on, but the authorities refuse to go into debt, so they are still waiting for further help before beginning to build.

The patients for the most part come from the crowded parts of south London, where the resident physician has a dispensary, so that it will be understood that the need is great. There is a Home attached to the hospital where patients are received who can pay rather more than those in the wards, and here the life is very pleasant. The writer's voice is only one among a large chorus which chants songs of gratitude for the extreme kindness and tenderness and friendliness shown by doctors, sisters, and nurses, so that the L.M.H. will in future stand for *Home* to those who, after being over weary with the battle of life have found more than mere bodily healing here.

Wonderful cures have been effected there, and in the last Report the proud boast was made that during the year 'no dead bodies had been carried in, and no dead bodies carried out.'

People come to the L.M.H. as patients and leave it as friends, and most will long to help the hospital as they themselves have been helped; and when they go out they are inspired with fresh courage and strength for the tasks that lie before them, by the example of strenuous and self-giving work shown by doctors and staff."

MARY E. BARNES.

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**The Food of the Italians.** I paid a visit recently to a macaroni factory which has been established in London, so as to become acquainted with the mysteries attending the manufacture of this product, and the experience was instructive and interesting.

Neapolitan macaroni is usually made simply of household flour and water, well mixed, rolled flat and then shaped by various machines; but



a richer and improved type of this food is now being made freshly every day by the Select Food Co. (37, Old Compton Street, London, W.) The flour is blended with eggs and then kneaded in a mechanical mortar by steel cog wheels, thus obviating the necessity of using human hands. It is then passed through steel rollers with a constantly diminishing aperture, until at last it comes out in thin sheets, which have the appearance of chamois leather, ready for the final process of being cut into strips, etc.

The proprietor, Mr. Reggioni, explained to me that an Italian family of five persons can live on this food (with tomato sauce and grated Parmesan cheese added) for one shilling per day, and be perfectly nourished. This is easily understandable for such a judicious combination of proteid, albumen, starch and fruit-juice constitutes a well balanced dietary.

Those who desire it can obtain macaroni from this firm made with 'Manhu' wholemeal flour; this is a still richer food, as some of the starch is eliminated, and it is then very suitable for diabetic patients as well as for young people and hard physical workers.

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#### **Forth-coming Lectures.**

Addresses delivered in the Lecture Room at our Headquarters have been so well received and attended that the following have been arranged for the Spring of the New Year:—

January 4th, 1911, 3.30 p.m., Dr. Flora Murray, "The Best Diet for Children."

January 18th, 7.30 p.m., Mr. Eugene Sully (Hon. Sec. National Physical Recreation Society), "Physical Education: A National Necessity."

February 1st, 3.30 p.m., Dr. Robert Bell, M.D., F.F.P.S. (the well-known Cancer Specialist), "The Cancer Plague and How to Destroy It."

February 15th, 7.30 p.m., Dr. Josiah Oldfield, M.A., D.C.L., M.R.C.S., "The Power of Mind in the Cure of Disease."

March 1st, 3.30, Miss Emil Behnke. "The Nature Cure."

March 15th, 7.30, Dr. Dudley D'Auvergne Wright, F.R.C.S., "The Kindly Fruits of the Earth."

April 5th, 3.30 p.m., Dr. Josiah Oldfield, "Fats and their Essential Value in a Fruitarian Dietary."

April 19th, 7.30, Dr. Valentine Knaggs, "Diet and the Blood Stream" (with limelight illustrations).

Tickets can be obtained (gratis) from our Hon. Secretary.

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#### **Progress in Scotland.**

I note with pleasure the activity of the Aberdeen Health Culture and Food Reform Society, so largely due to the efforts of its Hon. Sec. Mr. Bennet Philip, and its President, Mrs. E. G. Keith, an old member and supporter of the Order.

Their cooking demonstrations have been most successful, between five and six hundred people attending. The Aberdeen School Board has organised two classes for Vegetarian Cookery, and, at the opening demonstration, Dr. Robert Lyons gave

an address in which he dwelt most forcibly upon the benefits he and his family had derived from Fruitarianism. This Society, though only instituted this year, has already distributed many hundreds of our Guide Books and other publications, irrespective of large numbers of our pamphlets. I trust that such an example may be a general incentive.

\* \* \*

#### **The Cost of Disease.**

A report of the U.S. National Conservation Commission contains the following noteworthy statements concerning the financial cost of Disease, and governmental endeavour to lessen the same:—

"Since the greatest of our national assets is the health and vigor of the American people, our efficiency must depend on national vitality even more than on the resources of the minerals, lands, forests and waters.

"The average length of human life in different countries varies from less than twenty-five to more than fifty years. This span of life is increasing wherever sanitary science and preventive medicine are applied. It may be greatly extended.

"Our annual mortality from tuberculosis is about 150,000. Stopping three-fourths of the loss of life from this cause, and from typhoid and other prevalent and preventable diseases, would increase our average length of life over fifteen years.

"There are constantly about 3,000,000 persons seriously ill in the United States of whom 500,000 are consumptives. More than half this illness is preventable.

"If we count the value of each life lost at only 1,700 dollars, and reckon the average earning lost by illness at 700 dollars per year for grown men, we find that the economic gain from mitigation of preventable disease in the United States would exceed 1,500,000,000 dollars a year. In addition we would decrease suffering and increase happiness and contentment among the people. This gain, or the lengthening and strengthening of life which it measures, can be secured through medical investigation and practice, school and factory hygiene, restriction of labor by women and children, and the education of the people in both public and private hygiene.

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#### **The Cure of Indigestion.**

Dyspeptics, like the poor, are ever with us, and among them are many beginners in the path of food-reform who have made dietetic mistakes through lack of information about the art of feeding wisely. A new book, "Indigestion—its Cause and Cure," by Dr. Valentine Knaggs, will prove helpful to such, as the author, being himself a fruitarian, speaks on the subject from the right standpoint, and gives much valuable advice to abstainers from meat concerning the pitfalls which beset them.

The frequent publication by progressive Doctors, of books which advocate a natural fruitarian dietary, may be regarded as the 'first fruits' of the coming harvest of our propaganda.

As our Secretaries are often asked for a handbook on this subject, it will be stocked at our Offices, and can be obtained on application (price 1s. net, 1s. 2d. post free).

The following donations towards the Work of The Order have been received since our last issue, including amounts paid in purchase of literature for distribution. The thanks of the Council are tendered to all these friends of our Movement:—

Mr. A. A. Albeck ...	£ s. d.	Mr. W. Grant Innes ...	£ s. d.
Mima, Marchioness of Anglesey ...	9 3	Mr. R. H. M. Jackman ...	2 6
Mr. J. C. Armstrong ...	2 6	Mr. N. M. Kanga ...	1 4 0
Miss C. Baldwin-Pugh ...	5 0	Miss Kaye ...	10 0
Mrs. Mackintosh Barton ...	1 0	Miss Georgiana Kendall ...	1 10 0
Miss M. H. Bayliss ...	2 6	Rao Bahadur Vissanji Khinji ...	5 0 0
Miss L. A. Beebe ...	2 6	Mr. Hugh Knight (In Memory of L. E. F. K.) ...	3 3 0
Mr. J. Bennett ...	2 6	Mr. W. H. Last ...	2 6
Dr. George Black ...	10 6	Mr. W. E. Madams ...	2 6
Mr. and Mrs. Boas ...	5 0	Mr. John T. Le Marchant ...	5 0
Mrs. Bonnell ...	2 6	Miss Honoria Mathews ...	2 6
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Signora L. Braggiotti ...	5 0	Mr. J. J. May ...	1 0 0
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Mr. H. E. Brockway ...	10 0	Miss Mills ...	6 6
Mrs. Brooke ...	4 0	Mrs. Mitchell ...	5 0
Miss H. O. Butler ...	5 0	Miss Julie Moore ...	2 6
Miss L. A. Butterworth ...	4 0	Mr. Henry C. Naylor ...	1 0 0
Capt. Walter Carey, R.N., & Mrs. Carey ...	10 12 9	Miss Marion Oldham ...	10 0
Mrs. M. N. Cather ...	1 0	Mr. C. Parkes ...	2 6
Madame A. de Champlin ...	1 10 0	H. B. P. ...	5 0
Mr. Stanley Churton ...	1 10 0	Mr. G. Parkinson ...	2 6
Miss Dora Cogswell ...	5 0	Miss Alice E. Ridsdale ...	2 6
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Mrs. E. F. Cox ...	5 0	Mrs. Roberts ...	5 0
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Mrs. E. L. Daugheny ...	2 6	Mr. C. N. Searle ...	12 4
Mrs. Jessie Davis ...	5 0	Mr. C. H. Shaver ...	1 9 0
Mr. N. Douglas ...	2 6	Mr. D. Ritson Smith ...	2 6
Denchar ...	2 6	Mr. Thomas Smith ...	4 0
Miss Joan H. Drew ...	2 6	Mr. H. J. Snow ...	2 6
Mrs. M. B. Dukes ...	8 0	Miss Gladys Sowerby ...	3 0
Miss Dunbar ...	3 0	Mr. Wm. Sutcliffe ...	5 0
Miss S. J. Eddy ...	1 4 8	Mrs. Sygne ...	2 6
Miss Ivy Edgewell ...	5 0	Lady Tarring ...	10 6
Miss Eugenie Elder ...	5 0	Mr. W. Thom ...	2 6
Miss S. L. Emory ...	4 2	Mr. Anstine Thompson ...	10 0
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Mr. Stanley R. Gibbon ...	5 0	Mr. W. J. Whiteside ...	2 6
Shah Lalubhai Gulabchand ...	20 0 0	Mr. Harry Whyman ...	2 6
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Miss Lissle Hall ...	10 0	Mr. John Williams ...	2 6
Mr. Joseph C. Harvie, F.R.G.S. ...	2 6	Rev. H. J. Williams ...	4 0
Mrs. Joseph Harvie ...	2 6	Mrs. Martin Wood ...	5 0
Mrs. Harvie ...	2 6	Miss Ethel M. Yabsley ...	2 6
Miss G. M. Hay ...	6 6	Mrs. A. G. Yaldwyn ...	2 6
Mrs. G. Y. Hazlitt ...	10 6		
Mrs. Holman ...	2 6		
Rev. H. K. Hope, M.A. ...	5 0 0		

In consequence of our operations being so greatly increased during the year 1910, our exchequer is empty, notwithstanding the fact that the income of the Society has been so largely augmented. The Council therefore invites all the friends of our Movement to render as much financial aid as possible during the new year.

## Athletic Notes.

**F**ruitarian Athletes have done most excellent work during the past three months.

On October 4th, a very windy day, F. H. Grubb beat the Eastern Counties Cycling 100 Miles Unpaced Record by nearly 9 minutes, his time being 5 hrs. 1 min. 22 secs. During the same month Grubb had a great victory in the 50-miles Championship of Ireland, at Dublin. This is one of the oldest events organised by the Irish Cyclists' Association, and has generally been run on the path. In order to increase popular interest, however, it was arranged to hold it on the road this year, and Grubb, who as a Sassenach, had been doubtful as to whether his entry would be accepted for an Irish Championship, was given a most cordial welcome by the Irishmen. At the turning point (29½ miles), Grubb led by 5 minutes, being very fresh; and riding in splendid style to the finish, he completed the 50 miles in 2 hrs. 27 mins. 51 secs., lowering the Irish Record for the distance by 8 minutes and beating his nearest competitor by 10½ minutes.

Grubb has accomplished an aggregate for the season of 500 miles in 24 hrs. 9½ mins., the average speed being at the wonderful rate of nearly 21 miles an hour, over out and home road courses, and without the assistance of pacers! This grand example of what can be accomplished on a fruitarian diet has now well-earned for him the title of "The Unpaced Road King," once held by his famous predecessor and club-mate, G. A. Olley (also a fruitarian). The well-known organ, *Cycling*, in a character sketch of Grubb, says:—

"Since August Bank Holiday, he has been the most talked-of cyclist in Great Britain, and his recent victory in the Irish 50 miles Championship has given him a similar distinction in the Emerald Isle. Still young—for he attained his majority not so long ago—Fred Grubb is only on the threshold of his career, and it is safe to say that no man since Henry Green has shown more brilliant promise. . . . He leapt into the limelight with one bound, and has remained there ever since—a star performer from the first. . . . Next year will probably see him in pursuit of International Records, and it would be a rash prophet who dare point to any figures in the Road Records Association's books, and say that they are beyond the reach of such a flyer as F. H. Grubb."

The excellent performances of Grubb and other members of the Vegetarian Cycling and Athletic Club led to the Club being challenged to take part in a number of invitation races, and out of six accepted by the Club, a vegetarian proved the victor on five occasions. This splendid result is most gratifying, as these races each attracted between 60 and 80 picked competitors from the premier road-racing Clubs.

A few of the best cycling performances of the V.C.A.C. Members this year are as follows:—

Irish 50 m. Championship, 2 hrs. 27 mins. 51 secs., F. H. Grubb, IRISH RECORD beaten by 8 mins.

Bath Road Club Invitation 100 m., 4 hrs. 50 mins. 49½ secs., F. H. Grubb, Fastest time and World's Record.

Essex Roads Record 100 m., 5 hrs. 1 min. 22 secs., F. H. Grubb, RECORD beaten by 9 mins.

Essex Roads Record 50 m., 2 hrs. 19 mins. 12 secs., F. H. Grubb, RECORD beaten by 5 mins.

W. Norwood C. C. Invitation 50 m., 2 hrs. 20 mins. 11 secs.,  
 F. H. Grubb, Fastest time.  
 Shaftesbury C. C. Invitation 50 m., 2 hrs. 21 mins. 39½ secs.,  
 F. H. Grubb, Fastest time.  
 Essex Ronds C. C. Invitation 50 m., 2 hrs. 21 mins. 39½ secs.,  
 F. H. Grubb, Fastest time.  
 University C. C. Invitation 50 m., 2 hrs. 26 mins. 44 secs.,  
 F. H. Grubb, Fastest time.  
 Selhurst C.C. Club 25 m., 1 h. 9 mins., C. F. Davey, Fastest  
 time and beats previous fastest amateur time (Olley's).  
 12-hour ride:—210½ miles, C. F. Perry, Club Record.  
 North Road Club Invitation, 24 hrs., 355½ miles, H. H. Agnew.

E. R. Voigt (the 1908 Olympic five miles' champion), carried off the "blue ribbon" of running—the A.A.A. one mile championship; also at the Manchester Police Sports, ran a mile in 4 mins. 19½ secs., only 3 secs. outside Record, and the fastest mile ever done in the North of England.

At the Bolton Harriers' Sports, Bolton, he won the Three Miles Scratch Race by 100 yards in 14 mins. 49½ secs., defeating some of England's best long distance men.

For the ninth time, Mr. Eustace Miles won the Amateur Tennis Championship, the runner-up being the Hon. Neville Lytton, the only other fruitarian competitor.

In walking, G. R. J. Withers has upheld his reputation, securing seven first prizes in events from one to thirty miles, again winning the ten miles championship of the London Railways, and all the Vegetarian Club walks and cross-country run. In the Middlesex Walking Club's 12 hours' open race, T. P. Fox accomplished 70½ miles, and in the Vegetarian C. & A. Club walk to Brighton, on the 29th October, Fox finished first, completing the journey (51½ miles) in 8 hrs. 56 mins. 59 secs., thus improving his previous performance over this course by 4 mins. 28 secs.

Miss Florence Trusler again won the Darlington Ladies' Swimming Championship for the fourth successive year; and on the 1st October established a *World's Record* for still fresh water by swimming 12 miles 46 yards in 9 hrs. 20 mins., the feat being vouched for by the A.S.A. timekeeper and other officials. She covered the final hundred yards in several seconds faster time than that of the 100 yards' Championship won a fortnight earlier.

She seldom partakes of more than one meal per day, and on the occasion of this wonderful feat breakfasted on two eggs and two ounces of wholemeal bread, while four bananas, three spoonfuls of honey, three morsels of wholemeal spread and a cheese sandwich constituted her sole refreshment during her stay in the water.

Miss Trusler now challenges any lady to swim any distance as an endurance test, and next year she hopes to attempt the 50 miles Record, made in the Thames by Montague Holbein, the famous Channel swimmer.

To swim 102 lengths of a bath 20 yards long, without a stop, at six years of age is a feat that any boy might be proud of. This is what Kenneth Wilson, of Shipley, Yorks., did last October. Kenneth is a thorough fruitarian, and, says his father, can do "almost anything" in the water—diving from a height, swimming under water, and fetching plates or coins from the bottom.

## Health and Pure Food.

By ROBERT BELL, M.D., F.F.P.S.

Pure Food is as essential to the welfare of the human body as pure water and air, but it should be borne in mind that the purity of food, in promoting the healthy condition of the individual, will prove of little service in this respect unless careful attention be paid to the quality of the air we breathe, of the water we drink, and, in addition, the sanitary condition of the lower bowel. It is, therefore, imperative that, in conjunction with a pure, wholesome food supply, we avail ourselves to the fullest extent of the two elements, fresh air and pure water. It is not sufficient, if we aim at maintaining a healthy condition



of the body, that we devote our *sole* attention to the purity of our food, which, I may add, will not remain in a fit state to be eaten for any length of time if it is enveloped by a vitiated atmosphere, nor will it prove so wholesome and nutritious if it be deprived of its vital element. Its nutritive value is reduced materially in the process of cooking, and thus, it may be argued, its purity is *pari passu* interfered with.

There is so much faking of food in the laboratory of the cook, that to a competent observer it would be difficult to recognise it as an article either fit to nourish our bodies, or compatible with the chemistry of the digestive organs.

I never go into a restaurant and look at its patrons consuming the extraordinary concoctions placed before them without inwardly commiserating the poor creatures thus engaged in committing slow suicide. They are not, in the ordinary sense of the word, eating pure food in nine cases out of ten. We know very well that it is the duty of the chef to utilise all the 'left over' foods, whatever be their nature. They are minced, pounded in a mortar, disguised beyond all recognition by pepper and other condiments, until the stale and fermented portions are not even suspected by the olfactory nerves. By such tricks of the cook, inferior and pernicious articles are palmed off upon the innocent under the *nom de guerre* of food—an event impossible with foods as Nature has provided them.

Has it ever struck you that man is the only animal which ignores Nature's laws, and thus cultivates disease, and that with extraordinary success?

The palate was never intended to encourage us to supplant the normal appetite and thus foster a habit of over-feeding, whether the article consumed be wholesome or otherwise.

Animals in their *wild* state are not subjected to the diseases so prevalent amongst those creatures

compelled to submit to man's domination. Mashies, boiled foods and confinement in byres and pig houses may encourage the increase of weight, and therefore the market value, but have the inevitable result of predisposing the animals so treated to disease, with the unavoidable consequence, that those who consume their flesh thereby incur the grave risk of becoming similarly affected. Is it not absurd to take such risks, when food in its pristine condition, and not only more nutritious but quite as palatable as that of the flesh of dead animals, can be obtained in any quantity and at a much less cost? Moreover, this pure food can supply every necessity of the human body, both physically and mentally, and is in exact accordance with our digestive functions, while it simultaneously tends to fortify the system against disease instead of opening wide the door to its entrance.

I have no hesitation in affirming that every disease is the direct result of persistent disobedience to Nature's laws relating to diet and general hygiene. And I am equally certain that were these laws rigidly adhered to—and there is no hardship, but only pleasure in conforming to them—cancer, appendicitis, tuberculosis, gout, rheumatism and every other disease, no matter what its type, would speedily become only matter of history. You will perceive, therefore, that I do not endorse that excuse for Man's folly when he accounts for the prevalence of disease by regarding it in its various forms as "the ills that flesh is heir to."

Disease is not an *inheritance* in any sense of the word. It is a punishment, and as much a deserved punishment as ever followed the infringement of human laws. The pernicious effects of impure and unnatural food are apparent every day. How often have we had to record fatal cases of typhoid fever arising from partaking of oysters which have been procured from a foul source? How frequent the record that epidemics of typhoid, scarlet fever and diphtheria have been traced to a vitiated milk or water supply? And this fact brings one to consider the importance of pure milk, seeing there is nothing which so universally enters into the dietary of both old and young.

The manner in which it is adulterated and subjected to various preservative chemicals is simply appalling. I shall never forget an experience as a young practitioner. This was long before dairies were placed under the supervision of the sanitary authorities, and therefore there were more facilities of faking milk than at present exist. I have, however, a suspicion that similar devices are still in practice.

I had occasion to await a domestic event in the living-room, which also served as a kitchen, of a dairykeeper's house, which was situated immediately behind the dairy. Very early in the morning considerable activity was displayed by the proprietor and an assistant. This was due to certain manipulations preparatory to the milk being brought up to a certain fictitious standard. Before this, however, it had received its due quota of water. I observed that when the various processes

were completed, the article had risen to a much higher temperature than that of the cow.

The adulteration, which was the sequel of the commotion referred to, was one of an extraordinary nature, and consisted in an emulsion of sheep's brains in hot water, which, when mixed with the genuine product, certainly gave it a most presentable appearance, and when incorporated with the cream furnished quite a wonderful consistence.

As you are aware, it is quite impossible to trace and expose the evils that arise from partaking of adulterated food in the limited space of this paper.

Time will not permit me to refer to the manifold devices resorted to by the vendors of bread stuffs and those of the provision merchants. There frequently exists a mystery in these various products, but when I think of all the mysterious creations temptingly brought under the notice of the consumer, the most cryptic is the unpretending sausage. What its ingredients in many instances consist of, would, I am sure, defy the acumen of the most eminent chemist. And strange as it may appear, the manufacturer of this article would seem to treat his own handiwork with an amount of distrust, which to an observer is at least suspicious. On one of my visits to Birmingham, in the company of my host and a few friends, the food question happened to come under review, and in the course of conversation some remarks, not at all complimentary, were directed to the sausage as an article of diet. In support of this contention, one of the company related the following incident: "A tradesman had invited some friends to supper, and among the guests was a sausage manufacturer. Now one of the dishes consisted of sausages. These, however, were not of the guest's manufacture, for which circumstance the host made a plausible excuse. The sausage man, however, rose to the occasion, and replied that he never ate sausages unless he knew what was in them. On a subsequent gathering of a like nature, the host took care that the sausages provided for the supper were procured from the friend's shop, and on being told this, and asked if he would partake of some of his own goods, he, with thanks, declined the offer, with the remark that he never ate sausages when he *did* know what was in them."

Concerning the sale of tuberculous meat I quote the following from two reliable sources:—

"From the report of Dr. Collingridge, Medical Officer of Health for the City of London, it appears that attempts still continue to be made to dump tuberculous meat from the Continent on the London Meat Market. On the 20th ult., the Inspectors at the Central (Smithfield) Markets seized seven sides of beef. Of these six had either the whole or part of the serous membranes stripped and some of the lymphatic glands removed, and all showed signs of tuberculosis, in spite of attempts to conceal it. On the 31st, four others were found in the same condition, the lesions being so obvious that the most cursory examination should have shown that they were unfit for food. It was stated that the beef was Danish, the animals having been killed at Antwerp and the meat imported into this country through Harwich. The agent who handled the beef in London states that there were originally 303 animals, of these four were lost overboard, and 20 carcasses were condemned at Antwerp, the remainder being sent to London. Each carcass bore two labels, one attached to the meat, and the other to the wrapper.

The latter label carried the slaughter-house stamp, which was stated to be proof that the beef had been inspected and passed as fit for export.

"Dr. Williams also reports that a French vessel arrived from Buenos Ayres, having on board 400 cases containing 956 ox livers. On examination, 122 livers, or over 12 per cent., were found to be diseased, and were seized and destroyed. In the interests of the public, we think that the importation of ox livers and such coarse offal should be absolutely prohibited. The filthy and putrid condition of some of these 'livery' importations beggars description."

#### INSPECTION OF MEAT IN GLASGOW.

"The annual report of the Veterinary Surgeon to the Corporation of Glasgow on the inspection of the City's supply of meat, fish, and milk, deals especially with the subject of tuberculosis in cattle. Of 65,033 home cattle slaughtered at the abattoirs, 9,385 were affected with tuberculosis; of 49,881 swine, 2,547 were affected; and of 19,229 foreign cattle, 317 were affected.

If we aim at obtaining a correct view of the diet most in conformity with Man's necessities, and promoting not only his bodily health and longevity, but also his mental vigour and moral status, it is surely not too much to ask that we examine carefully his digestive organs, both in their anatomical and physiological relationship, and also the conditions which promote their functional vigour and healthy activity. On the other hand, our intelligence should enable us, and will enable us, if we exercise it aright, to detect errors in our conduct by the consequences which are certain sooner or later to follow—I say sooner or later, for Nature has endowed the human body with a wonderful power of temporarily accommodating itself to untoward circumstances, without apparently suffering any permanent injury.

This faculty, however, Man (but not the lower animals, unless compelled by Man), has accustomed himself to exploit, and to justify himself for so doing by most untenable excuses. He has endeavoured to supersede Nature's laws and economies to suit his own vitiated taste, instead of conforming rigidly to those laws obedience to which is invariably followed by success. The first offence is usually dismissed with an admonition only, but if it is repeated, it will be found that a penalty is exacted which becomes more and more severe according to the frequency of the transgression until the life of the offender is the forfeit.

In conclusion, permit me to observe that pure food from which the bodily tissues are constantly being built up, and renewed, is certainly a most important factor in the preservation of health, but the body will prove much more tolerant of impure food for a time than of the inhalation of a vitiated atmosphere. Because this is invisible, and its presence is not at the moment apparent, little notice is given to this most potent factor in the production of disease.

"A man cannot touch his neighbour's heart with anything else than his own." If we wish to be vitally sympathetic we must be willing to pay the price with suffering.

GREAT THOUGHTS.

Do you ever think of the irrevocable nature of speech? You may find, years after your light word was spoken, that it made a whole life unhappy, or ruined the peace of a household.

STOFFORD BROOKE.

## Diet and Endurance

(Some Experiments in Brussels).

By IRVING FISHER.

Mlle. Dr. J. Ioteyko, head of the laboratory at the University of Brussels, and Mlle. Varia Kipiani, student in science, have published a monograph of seventy-seven pages:

"Enquête Scientifique sur les Végétariens de Bruxelles."

In this monograph the question of vegetarianism is studied by several methods. The authors have become convinced that the vegetarian régime is for the most part a more rational one than the highly nitrogenous diet ordinarily prevailing in Western Europe and America.

In the brief introduction, general considerations in regard to diet are mentioned and special emphasis given to the subject of toxins. The authors quote, in behalf of their conclusions, the eminent French dietitian, Armand Gautier, "who, without himself being a vegetarian, praises the good effects of the vegetarian régime." The



authors quote Gautier as follows:

"The vegetarian régime, modified by the addition of milk, of fat, of butter, of eggs, has great advantages. It adds to the alkalinity of the blood, accelerates oxidation, diminishes organic wastes and toxins; it exposes one much less than the ordinary régime to skin maladies, to arthritis, to congestions of internal organs. This régime tends to make us pacific beings and not aggressive and violent. It is practical and rational."

The personal history is traced of forty-three vegetarians of Brussels. Among other interesting observations is the following:

"For the most part the vegetarians appear younger than their age; notably the ladies are distinguished by their clear and fresh complexion."

The experiments conducted by Mlles. Ioteyko and Kipiani are restricted to vegetarians who have been such for several years. The experiments were, for the most part, comparisons of strength and endurance. So far as strength is concerned, very little difference was discovered between vegetarians and "carnivores." In endurance, on the other hand, a very remarkable difference was found, the vegetarians surpassing the carnivore from 50 to 200 per cent., according to the method of measurement.

This result agrees with the experiment on nine Yale students described in *Science*.† These subjects, by dint of thorough mastication, gradually lost their taste for flesh foods. At the end of five months, while not becoming vegetarians, they had

\*Brussels, Henry Lamerten.  
†N.S., Vol. XXIV., No. 620, Nov. 16, 1906.

reduced their consumption of flesh foods to one-sixth of the amount to which they had originally been accustomed. Their strength remained practically stationary, but their endurance, according to the gymnasium tests, was increased on an average by over 90 per cent.

The method of measuring endurance used by the Belgian investigators was by means of the Mosso ergograph. One of the fingers is used to raise a weight as far as possible. As the experiment proceeds and fatigue sets in, the height to which the weight can be raised is gradually reduced until no further contractions are possible. If a curve be constructed representing the height of the successive contractions, it is called a "curve of fatigue," and it is found that this curve is "different for different individuals, but is constant for the same individual from one day to another and even after an interval of several years, if the conditions of the experiment remain the same."

The authors compared the endurance of seventeen vegetarians, six men and eleven women, with that of twenty-five carnivores, students of the University of Brussels. Comparisons for the right hand differed somewhat from those for the left, the superiority of the vegetarians being greater for the latter than for the former. Comparing the two sets of subjects on the basis of mechanical work, it is found that the vegetarians surpassed the carnivores on the average by 53 per cent. Comparing the two groups on the basis of the number of contractions—or, what amounts to the same thing, the length of time during which the ergograph could be continuously operated—it was found that the vegetarians could work on the ergograph two or three times as long as the carnivores before reaching the exhaustion point.

This last result corresponds to conclusions of the present writer in an experiment in which forty-nine subjects, about half of whom were flesh-eaters and half flesh-abstainers, were compared. It was found that the flesh-abstainers had more endurance, as measured by gymnasium tests, than the flesh-eaters, to the extent of from two to three fold.

The Brussels investigators found also that the vegetarians recuperated from fatigue far more quickly than the meat-eaters, a result also found in the Yale experiment.

The authors conclude by advocating a vegetarian régime in a proper system for working men, and believe that its use would reduce the accidents on railways and in industry which come from over-fatigue, increase the productivity of labour, as well as have other economic benefits.

It is possible that flesh-eating, as ordinarily practised, is injurious both because of excessive proteid and because meat, as such, contains poisonous elements. It is well known that Liebig came to repudiate the idea that the extractives of meat were nutritious, and that investigation has shown them to be poisonous. Recently, Dr. F. B. Turck has found† that dogs, mice and rats fed on

meat extractives exhibit symptoms of poisoning and often die. The poisonous effect is aggravated by intestinal bacteria which find in these extractives an excellent culture medium. Dr. Turck concludes:

"(1) It is clearly evident from these experiments, which correspond to the investigations of others, that the injurious effects of meat are not due so much to the muscle proteid, myosin, as to the extractives.

(2) That the injurious effects of the extractives are increased through the action of intestinal bacteria."

Dr. Turck does not find any evidence that the extractives in small quantities are injurious.

Dr. Turck therefore concludes that the "high liver" who uses much flesh and also an excess of starch and sugar is a "bad risk" for life insurance companies. He recommends, if meat is to be used, that the extractives first be removed by special processes which he explains.

These investigations, with those of Combe of Lausanne, Metchnikoff and Tissier of Paris, as well as Herter and others in the United States, seem gradually to be demonstrating that the fancied strength from meat is, like the fancied strength from alcohol, an illusion. The "beef and ale of England" are largely sources of weakness, not strength. Whether in moderation they are harmful may still be a matter of conjecture. While the trend of recent experiments is distinctly against the excessive use of flesh foods, there are still needed many more experiments—medical, athletic and industrial—before the economics of diet can be established on a secure basis. The experiment with a vegetarian or semi-vegetarian diet at the University of Chicago, which Director Stagg is to make with the athletic teams, will be watched with interest.

### MINISTERING ANGELS.

It is in our hours of deep and unutterable depression, the days when we rise with dull and leaden hearts to our tasks and duties, that we realize how God sends His messengers of comfort when we need them most. They are those welcome visitors with no wrinkle of care on their brow, and with sunlight in their eye. They look out cheerily on the affairs of this tangled world, and tell us after all they might be much worse.

If we are sickly, they tell us we are "looking better to-day"; if we have no chance of recovery they point us to the many mercies spared to us and tell us of brighter skies; if we are depressed about our work they tell us we do not know half the good we are doing, and never shall.

They tell us encouraging things about ourselves; they tell us kind things that are said about us; they praise our children, our good habits, our good deeds. They point us to the silver lining in the cloud. They tell us of good and pure and noble deeds. They come like the sunshine, the flowers, and the birds—God's blessed angels,—and when they go we clasp their hands, saying, "Come again as soon as ever you can."

J. H. Shakespeare, M. A.

† "Effect on Longevity of High Living," by Fenton B. Turck, M. D., *The Medical Examiner and Practitioner*, Vol. XVII, No. 8, August, 1907.

## The Attitude of the Churches towards Cruelty.

By SIDNEY WEETMAN, J.F.R.G.S.

Having lately spent five years in Europe, four in England, and one on the Continent, I may say that, next to the terrible conditions



under which many thousands of the working classes live, or rather eke out a miserable existence, in the midst of so much wealth, luxury,

enlightenment, and refinement, nothing depressed me more than the thought that added to the sufferings of the poor and needy of mankind were those of the lower animals, who are chased, shot, and slaughtered in various ways to provide sport for chiefly an idle and leisured class.

Year in and year out, deer, foxes, otters, hares, rabbits, and birds are sacrificed, in many cases with extreme barbarity, as though they had neither rights nor feelings. And while there are many thousands who are entirely opposed to these practices, the Churches stand aside and lift not a single finger in the cause of justice and mercy towards these helpless and suffering creatures. By the term Churches I include all organisations that profess to teach religion, whether Anglican, Roman Catholic, Nonconformist, Unitarian, etc. And these for some inexplicable reason one and all most flagrantly ignore their sacred duty in this respect.

Not long ago I heard a West End Vicar preach a very able sermon, which he concluded with the excellent exhortation: "For God's sake grow." Admirable advice to all. But as regards Man's treatment of that section of the lower animals, termed wild or undomesticated, have the Churches grown? The answer must be in the negative.

It will no doubt be admitted by everybody who has thought about the matter at all that all so-called sport which involves the chasing, torture, and killing of animals for fun or pleasure is purely and simply a relic of barbarism. This being so, *why* have our leaders and teachers of Religion stood aside and allowed these terrible cruelties to be practised by all grades of society, without one word of protest—on the contrary, some actually approving them?

It is not contended that there are not some individual clergymen in every denomination who are opposed to cruel sports; but it is contended that the clergy as a *Body*, for some inexplicable reason, have not considered it their duty and privilege to denounce the barbarous cruelties which are daily practised under the name of sport.

Surely, if there is one thing more than another that Christ came to teach, it is Mercy; also, to eradicate the savage out of man's nature and to teach him to strive to be in *harmony* with all animate creation—not to look upon every animal that he has not either tamed or enslaved as his natural enemy, to be chased, tortured, and slaughtered at will. If this were done by only the untutored or coarse-minded, one would not be much surprised, but when it is practised by the rich, and presumably cultured, of both sexes and all ages, what can be said of their growth, in ethics and Christianity? And the Churches like Gallio of old, "care for none of these things."

The indifference on the part of the Churches is not chargeable so much to the rank and file of the Clergy as it is to their leaders, the Archbishops and Bishops, etc., who are practically as dumb in the cause of Justice and Mercy as those creatures whom all true humanitarians wish to protect.

There has, however, come to the front lately one theologian who has dared to step out of the narrow conventional groove and to express his convictions with no uncertain sound. I refer to the Rev. R. J. Campbell, who, in his "New Theology," writes:—

"Theology has had practically nothing to say about the suffering or even about the significance of the myriad forms of life which exist below the human scale. But why ought they to be ignored? Indeed, how can they be ignored? The Theology that has nothing to say about my clever and loyal four-footed companion, with his magnanimity, his sensitive spirit, and even his moral qualities, omits something of considerable importance to a thorough and consistent world view. 'Not a sparrow falleth to the ground without your Father,' said One who spake as never man spake. I think it was Schopenhauer, who once remarked, 'The more I see of human Nature, the more I respect my dog.' Now, the New Theology finds no difficulty in recognising the importance of the brute creation, for it believes in a practical recognition of the solidarity of all existence. There is no life that is not of God, and, therefore, no life can ever perish, whatever may become of the form. If we can explain human suffering, the same explanation covers the suffering of all sub-human life."

These are weighty words, and would that leaders of other denominations would ponder them. The day has passed when the Churches can continue to ignore the claims upon them of the sub-humans.

When Darwin startled the world with his book "The Descent of Man," a new era may be said to have commenced for the lower animals, connecting them much more closely with man than they had been before; and soon after another remarkable book appeared called "Man and Beast Here and Hereafter," by the late Rev. J. G. Wood, the well-known naturalist, in which he attempted to prove that there is evidence in the Old Testament of a hereafter for the animals as for Man.

We profess to be shocked at the gladiatorial exhibitions in ancient Rome, and at what is taking place in Spain and other countries, and rightly so. However, those who took and take part in them at least risked and risk their lives. But what can be said of the sport practised in Christian England at the present time, which is bereft of even this element of manliness?

No doubt there are those who may be tempted to ask: Why bother at all about the attitude of the Churches? Surely the progress of humanitarianism

is so well assured that we can afford to ignore their indifference. Humanitarianism will no doubt advance slowly but surely. But had the claims of the lower creatures been clearly recognised and systematically taught by the Churches centuries ago, we should not now have to deplore and fight against the horrors of vivisection, whether in the laboratory or elsewhere.

Perhaps some may be inclined to say: It may be said, no doubt in theory these ideas are admirable, but we might as well attempt to stop the revolution of the earth as abolish the average Britisher's love of killing for sport. Yet, as recorded by the R.S.P.C.A. in one of its recent annual reports, less than a hundred years ago, when Lord Erskine—I think it was—stood up in the House of Lords and pleaded that domestic animals should be protected from cruelty and ill-treatment by law, he was laughed to scorn, jeered at, and looked upon as almost a lunatic, many noble Lords making vulgar noises round him, crowing like cocks, etc. Yet, see what has been done since then. And what has been done for the domesticated animals should and *will* be done for the undomesticated.

The time has more than passed when religious organisations of whatsoever faith can be allowed to stand aside and take no part in the prolonged and bitter fight against every form of cruelty towards God's dumb creatures, which must be vigorously and unceasingly waged until all cruelty and injustice have been abolished.

These organisations should step out into the open, and either unfurl their banners in the cause of true humanitarianism, or publicly state why, as ambassadors of God and Christ, they can dare to continue to withhold their support.

### HIGH ENDEAVOUR.

Continue to cultivate the mind, to sharpen by exercise the genius—to attempt to delight or instruct your race; and even supposing you fall short of every model you set before you—supposing your name moulder with your dust, still you will have passed life more nobly than the unlabouring herd.

Grant that you win not that glorious accident, "a name below"; how can you tell but what you may have fitted yourself for high destiny and employ in the world, not of men, but of spirits? The powers of the mind are things that cannot be less immortal than the mere sense of identity—their acquisitions accompany us through the Eternal Progress; and we may obtain a lower or a higher grade hereafter, in proportion as we are, more or less, fitted by the exercise of our intellect to comprehend and execute the solemn agencies of God. The wise man is nearer to the angels than the fool is.

Lord Lytton.

How can a man learn to know himself? Never by meditating, but by doing. Endeavour to do thy duty, and thou wilt at once know what in thee lies. But what is thy duty? The claims of the day.

GOETHE.

## Some Vegetarian Recipes.

(Published by the U.S. Department of Agriculture).

### Tomato Sauce.

Cook one pint of peeled and cut tomatoes ten minutes, then rub through a strainer. Beat in a saucepan until smooth and light, one tablespoonful of flour and one generous tablespoonful of butter. Gradually beat the hot tomato into this. Add the salt and pepper and cook ten minutes. This sauce may be served with macaroni, rice, etc., and the flavour may be modified by the addition of onion, spice, or herbs.

### Green Pea Soup.

One quart shelled peas; 3 pints water; 1 quart milk; 1 onion; 2 tablespoonfuls butter; 1 tablespoonful flour. Salt and pepper to taste.

Put the peas in a stewpan with the boiling water and onion and cook until tender (about half an hour). Pour off water, saving for use later. Mash peas fine, add water in which they were boiled, and rub through puree sieve. Return to saucepan, add flour and butter, beaten together, and the salt and pepper. Gradually add milk, which must be boiling hot. Beat well and cook 10 minutes, stirring frequently.

### Escalloped Tomatoes.

One pint peeled and cut tomatoes; 1 pint grated bread crumbs; 1 eggspoonful salt; 1 tablespoonful butter.

Reserve three tablespoonfuls of bread crumbs, spread remainder on a pan. Brown in an oven, being careful not to burn. Mix tomato, browned crumbs, salt, and half butter together, and put in shallow baking dish. Spread unbrowned crumbs on top, and dot with remainder of butter, cut into bits. Bake in moderately hot oven for half an hour.

### Escalloped Potatoes.

Mix a pint and a half of cold potatoes cut in cubes and seasoned with salt and a pint of cream sauce. Put the mixture in shallow baking dish, cover with grated bread crumbs, and dot with butter. Bake half an hour in moderate oven.

### Spinach with Cream.

Mince  $\frac{1}{2}$  peck of spinach. Put 2 tablespoonfuls butter in saucepan and when hot add 1 tablespoonful flour, stir until smooth and frothy, then add spinach with salt. Cook for five minutes, then add  $\frac{1}{2}$  pint of milk or cream, hot, and cook three minutes longer.

### Carrots with White Sauce.

Scrape the carrots lightly and cut into large dice or slices. Put into stewpan with boiling water, and boil until tender. Drain, season with salt, put in vegetable dish, and pour white sauce over.

### Brussels Sprouts Sauté.

Blanch the sprouts and drain well. Put into a wide saucepan with some butter and seasoning. Place on a hot fire and shake frequently for five minutes. Serve hot.



## By the Way.

**T**he last quarter has been fruitful of interest in Food Reform and allied matters. Every day convinces me still more strongly of the need for our Movement and the certainty of its ultimate acceptance.

An interesting event was a large 'Food Reform Dinner,' given recently at the Lyceum Club, Piccadilly. The guests included many medical men and surgeons, and the speeches from those convinced and those unconvinced were most valuable. Mrs. Despard and Mrs. Wallace spoke with their usual force and fire; Dr. Alex. Haig said that Food Reform had made him optimistic concerning the conquest of disease; Dr. Robert Bell extolled Fruitarianism as a preventive of cancer, and Mr. Sidney Beard made a most telling speech, marshalling facts that should make the most careless pause and consider the practical beneficence of our Movement. The dinner was really good, the guests were numerous and distinguished, and the decorations of white flowers and smilax lovely.

I should like to mention the new Dinner Club—an excellent means of centralising the interests and work of Food Reformers and of bringing them into touch with each other. The members simply pay the cost of their own dinners and any guests whom they might wish to invite. Speeches are made, and a delightful evening passed. The latest of these monthly dinners was held at the Waldorf Hotel, on December 1st, the Members and their guests numbering between 70 and 80. Mr. Roy Horniman again acted as chairman, being supported by the President, Her Highness the Ranees of Sarawak, and both made excellent speeches—as did also Dr. Dudley Wright, Mr. C. W. Forward, and others.

The general expressions of pleasure which emanated from the guests proved that a need for such a Club exists; and all supporters of the Humanitarian Cause would do well to obtain particulars from Mr. Arthur J. Coke, Hon. Sec., 79a, Elizabeth Street, Eaton Square, S.W. It must be obvious to all our readers that it is a very efficient aid to our Cause to familiarise the managers of hotels and restaurants with our principles, and that the best way to do this is to hold dinners—and successful dinners—in as many different places as possible.

I also desire to draw attention to the second Simple Life Exhibition and Conference, which will be held on 21st, 22nd, 23rd and 24th March, 1911. Many distinguished Food Reformers will speak, and I cannot doubt that the valuable results achieved last year will be doubled and trebled. A very large number of people were then made acquainted not only with our tenets, but also with the practical means of carrying them into daily practice—which is often the difficulty for beginners.

I often wish such exhibitions could be organised in all our large towns—and (what is as important

but much more difficult)—in all our principal villages also. No one has a greater need of such information than the village mother, and no one has less prospect of getting it. Our villages are far from being the abodes of Arcadian health and happiness which many people suppose. The skim milk goes to the pigs and the children are given coarse tea to drink. Cheap meat and white bread is their fare instead of the wholesome cereals, fruit, vegetables, eggs and cheese, amongst which they are or might be living. And then when public anxiety is aroused as to the decayed teeth, poor physique and deficient morale of our rural populations, everyone professes to be at a loss to imagine the cause for a state of affairs which is a national danger.

I think it was Napoleon who uttered the famous aphorism that an army in reality marches on its stomach. The meaning is clear enough and as true as it is clear. But so also does a nation. Let its appetite and its means of gratifying that appetite be at fault, and governments otherwise good, religions and philosophies, may do their utmost and find it waste labour. Well, I wish the Simple Life Conference all success in its course of enlightenment. The Caxton Hall, Westminster, will be the scene of its labours, and its objects are as follows:—

1. To simplify modern life.
2. To introduce into homes healthy food and hygienic decorations.
3. To encourage an out-door life, proper sports and recreations.
4. To teach scientific and rational physical culture.
5. To instruct people as to the simpler physiological processes, and in the right training of children.
6. To inculcate a love of simple and beautiful architecture, and right and proper notions as to the hygienic construction of dwelling houses.
7. To spread the knowledge of simple horticulture.

It is a sign of the times that Miss Kate Behnke finds herself compelled by popular desire to keep her Nature Cure at Broadlands, Medstead, Hants, open all the year round instead of closing it in the winter months as was formerly her custom. This cannot be surprising in view of Miss Behnke's knowledge and experience in the management and what I may call the modernity of such institutions, but still it shows how the popular demand for such things is increasing as acquaintance with their value spreads.

I have been very much pleased this year to observe how fashionable the beautiful fur substitutes have become. One sees them in all the principal shops and worn by many extremely well dressed people. I have seen charming muffs and stoles at about two guineas the set, and ranging from this up to about seven guineas. The finish and lining is all that can be desired. I took a friend to see these sets at Messrs. Debenham and Freebody's, and she could scarcely believe that they were not the same as the costly furs round us. The effect could not have been surpassed. I must also mention the beautifully warm and thick motoring coats made in the same materials. One, in a sort of mole effect and lined with ratine was priced at nine guineas, and looked

worth treble the price asked. I can't do better than ask my readers to look into this matter for themselves.

Though it is mentioned in the Editorial Notes I cannot forbear an allusion to the brilliant success of our Concert at the Albert Hall. I took a large party, and it was most delightful to see the enthusiasm and interest which filled that enormous building. The programmes were one of the greatest features of the occasion—setting forth as they did our principles—and I was glad to notice how carefully they were read and taken away for future consideration. It would be impossible to overstate our thanks to the artists who contributed the beautiful music, and to Mrs. Perkins, who organized the Concert with such indefatigable skill and success.

It must have often seemed an anomaly to those who look below the surface of things that the Bible—of all books—should be bound in the skins of slaughtered animals. Hundreds of thousands of sentient creatures are sacrificed yearly for this purpose, and the words of mercy and goodwill go forth to the world in a covering as cruel as unnecessary. I was therefore rejoiced on my latest visit to the Offices of the Order of the Golden Age, to see specimens of Bibles beautifully bound in a material which resembles real leather, but is more durable and less expensive, and entirely innocent of the cruelty attaching to the procuration of seal-skin. I do feel that mere consistence and (shall I add without being misunderstood?) the sense of humour should lead us to avoid Bibles bound in the usual way and should send us to The Bookroom, 15, Ranelagh Road, Belgravia, S.W., where the new Bibles can be seen in their various sizes.

One of the greatest of our names has now become a memory instead of a living fact, for Tolstoy has passed away full of years and honours, eminent in his moral influence in Europe. With all of his teaching we are not called upon to agree, but before the noble humanity which dictated "The First Step" and animated every word that fell from his lips the whole world should bow in reverence. He was an Evangelist of the great Dawn that is now breaking slowly but gloriously.—

"Birds shall rise with thee voiced and feathered fairer,  
To see in Summer what I see in Spring,  
I have eyes and heart to endure thee, O Thunder-Bearer,  
And they shall be, who shall have tongues to sing."

He was the Baptist of these stormy days that are ushering in the new Era of fraternity and goodwill not only amongst the human race but also their lowlier kindred. Of his supremacy as an artist this is not the place to speak, but it was much for our Cause that the writer of "Anna Karénina" and "Peace and War"—was one of ourselves in principle. Let us praise great men—and Tolstoy as one of the foremost—who are the standard bearers in the march that leads Humanity to its goal.

We have had a most successful series of lectures at the Offices of the Order of the Golden Age—

crowded, eager, and full of question and discussion. All our readers should make a point of attending these and the pleasant little gatherings afterwards, when they are in London. One meets so many well-known people and hears so much of interest that these lectures are becoming one of the features of London life. Besides, it must be remembered that we are gaining new knowledge on dietetics and allied health subjects almost daily, and it is a positive duty to keep oneself posted up in the latest developments. It does not do to be a back number in this most vital matter. Many celebrities speak at our Offices and it is a loss to have missed any one of the lectures. They take place alternately in the afternoon and evening, but full information can be had at our Headquarters.

I have received an extremely interesting pamphlet by the author of "Uric Acid in Causation of Disease." It is entitled "The Circulation as a factor which determines the effects of Microbic Invasion." The point it makes is that microbes attack the weak, the very young and very old, and the poorly nourished, whether young or adults. It asks—"But what are the factors that lie beneath this weakness and poor nourishment?" and replies that one of the most important of these factors is slow and deficient capillary circulation. The cause underlying this factor is declared to be the capillary obstruction, brought about by excess of uric acid in the blood stream. The illustrations given in support of this are extremely interesting and the author indicates a future for those who live in dietetic rectitude in which the all-pervading microbe may be defied, even in cases of surgery, adding that "some surgeons are coming to the conclusion that in those who live naturally and have thus a normal circulation throughout the body, surgical wounds require no dressings beyond a piece of lint wrung out of boiled water, for these patients provide their own antiseptic in the shape of a free capillary circulation and a free and active tissue combustion and metabolism."

This is a remarkable prediction, but one which seems to be justified by experience. It would be not the least of the benefits we offer if the complicated surgical ritual could be superseded by a simpler procedure, or, better still, if the need of surgical treatment itself could disappear save as the result of accident or deformity. And this does not seem quite outside the range of practical politics if further investigation justifies the hopes we are now led to form.

To members who need treatment by electricity, massage, or hydropathy, I suggest a visit of inspection to the Alexandra Therapeutic Institute, 126, Great Portland Street, W. Here can be had every modern form of treatment in their various methods, together with brine baths, pine baths, seaweed baths, and others too numerous to detail. It is a most interesting institution and well worth a visit. It may be useful to mention that light refreshments can be had on the premises.

So many people suffer from indigestion in consequence of the astringent nature of ordinary tea that some of my readers will doubtless be

glad to know of the Malted Tea which is introduced by Victor and Co. (209, High Road, Willesden Green, London, N.W.). The malting process neutralizes the tannin and gives a soft and delicate flavour to the tea which is very agreeable, while the beverage itself is much less injurious.

In our last issue in speaking of the Brusson Jeune Gluten Bread, I made a slight mistake concerning the percentage of starch contained in it. Instead of containing one-third as much starch as ordinary bread, I should have said that it contains one-third less than ordinary bread, and is therefore desirable for Diabetic, Obese, Gouty and Dyspeptic subjects.

One of the best and most efficient substitutes for beef-extracts, Bovril, etc., is Marmite. This is rich in nutritive properties and is most favourably regarded by many physicians (including Dr. Oldfield of the Lady Margaret Hospital, Bromley). It forms an excellent stock for soups and gravies and can be also used with good effect for sandwiches.

Another School of Fruitarian Cookery has been opened, at Messrs. Shearn's Restaurant and Depot, 231, Tottenham Court Road, London. There will be many lessons and demonstrations during January and afterwards, particulars of which can be obtained from this enterprising firm.

Lily Hodgkinson.

## Health Notes and News.

### The Beefsteak Waste.

The prevalent delusion which attributes to beefsteak and other forms of meat a superior value as blood-making and strength-building foods is responsible for an enormous financial waste as well as a vast amount of sickness and suffering.

According to government statistics, the average American eats 185 pounds of meat a year, or half a pound every day. The total amount of meat consumed in the United States amounts to more than 15,000,000,000 pounds, the retail cost of which, according to the Secretary of Agriculture, is not less than \$2,300,000,000, or more than two-thirds the entire amount of money in circulation. The experiments of Chittenden, Folin and other investigators have proved most positively that the greater part, if not the whole of this vast amount of food and of money is wasted, and even worse than wasted, because productive of mischief.

Many foodstuffs besides meat contain an abundance of protein, the food principle of which lean meat consists almost exclusively. For example, ordinary wheat bread contains seven or eight per cent. of protein, an amount quite sufficient to supply the needs of the body. Even the potato contains nearly, if not quite, a sufficient amount of this element. Beans, peas and lentils are so rich in proteins that a pound of peas contains 25 to 50 per cent. more protein than a pound of beefsteak, besides the nutritious starch and other elements, of which it contains so large a store that the real nutritive value of a pound of peas is more than double that of a pound of beefsteak.

With peas selling at three cents a pound, one may buy as much protein in the form of peas for one cent as in the form of beefsteak for eight cents, a sheer waste of seven cents. It thus appears that not less than seven-eighths of the whole great sum expended for meat is really thrown away, a waste of more than \$2,000,000,000 annually.

GOOD HEALTH.

### British and Japanese Feeding Contrasted.

Contrasting a meal of rice and dates with the dinner of the average working man of our own country—a meal consisting perhaps of boiled beef, boiled potatoes, white wheat flour bread, butter, tea or beer, and perhaps, some pastry—what do we find? In the first place, says Dr. W. R. C. Latson, the meal of the Englishman has cost about four times as much in money, and about ten times as much in time and effort, as the meal of the Japanese soldier. In the second place, the meal of the Englishman contains less, or at least no greater quantity of real food. The beef, a second-rate food anyway, is so acted upon by the boiling as to be of lessened food value. The boiled potatoes and the white bread contain merely starch; the butter, a free fat, is of restricted use; the tea or beer is a pure stimulant and the pastry, perhaps, a poison.

Thus it will be seen that such a meal, while it has bulk, has little to rebuild worn-out tissue. And the man who habitually eats such food suffers from chronic semi-starvation which weakens body and mind and pre-disposes him to a hundred disorders. So, through the use of foods which are at once expensive and of little food value, there may arise both poverty and disease.

SCIENCE SIFTINGS.

### Old Age.

We think ourselves into incapacity by looking for signs of age and dwelling on them, and the body follows the thought. We should, therefore, avoid the appearance of age in every possible way—by dress, carriage, conversation, and especially by our attitude toward people and things. It is not difficult to preserve the buoyancy and freshness of youth, but it must be done by constant effort and practice. A musician who expects to make only one or two important appearances a year must keep up his practice. Youthfulness cannot be put on for a day if old age has had a grip on you for months.

NATUROPATH.

### A Suggestive Menu for Children.

To put the matter in a practical way, we make the following suggestions concerning the diet for children. It will be noted that we only provide for three meals, but we believe that three wholesome meals a day, well masticated, and consisting of plain, nourishing food, are better for the average child than more frequent eating.

Breakfast: Oatmeal porridge with cream or milk, to be eaten with oatmeal, wheatmeal, or barley biscuits in order to ensure good mastication, a dish of stewed prunes or some other stewed fruit, well baked stale brown bread and butter, a few nuts, and an apple.

Dinner: Well baked potatoes mashed up with a little cream, and some tender green, such as spinach or sprouts, to be eaten with brown bread and butter, zwieback, or some hard biscuits; a dish of plain rice which has been cooked in water, or baked macaroni or spaghetti, minced nuts, and a cup of milk, a small junket or custard.

Supper: Brown bread and butter, plain biscuits, stewed fruit, and an apple or pear.

GOOD HEALTH.

### Slaughter Houses and Plague.

Even in districts not affected with rat-plague, nor bordering on districts so affected, the Sanitary Authority should be on the watch for the occurrence of unusual mortality among rats. If excessive mortality is observed, bacteriological examination of rats found dead should be made, and if they prove to have died of plague, steps should be taken to ensure the systematic and continuous destruction of rats. Precautionary measures of this kind are especially called for in and about docks and wharves, and also in places where rats abound, such as granaries, meat markets, slaughter-houses, piggeries, and dumping grounds for refuse. The private slaughter houses still found in the immediate neighbourhood of dwelling houses are a special source of danger, being commonly over-run with rats.

TIMES.

**Fruit.**

One must be most careful in combining acid fruits with other foods. Starchy cereals, or vegetables, or antagonistic acids, should not be eaten with fruit, for fermentation generally results and the remedial qualities of the fruit are changed into harmful or poisonous compounds. Eggs, nuts, cheese, may be eaten with fruit without harm to our weakened, civilized stomachs and bodies. But if you wish to get the full value of fruit, make your breakfast, luncheon, or supper entirely of one variety of fruit. For a thorough cleansing of the body and brain an exclusive fruit diet for a week or more is the best course to pursue if one finds it inconvenient to fast.

Next to fasting, an exclusive fruit diet, combined with muscular activity, is of the first rank as an anti-fat remedy.

**NATUROPATH.****Auto-intoxication and Crime.**

The symptoms of auto-intoxication are many and various. Fainting, dizziness, flushed face, trembling, heat, palpitation, nervousness, irritability, disorders of hearing, hallucinations, fits of temper, occasionally leading to atrocious crimes, insanity, heart failure—all these and many other conditions, more or less grave, are now known to be symptoms of auto-intoxication. It is by no means a coincidence that the most atrocious criminals and monsters of all ages have been men addicted to excessive feeding. Careful research has established the fact that the majority of the atrocious and unprovoked murderous attacks are made by men or women who are habitually heavy eaters.

We see, then, that from every point of view, hygienic, moral, economic and social, the question of feeding is one of the utmost importance.

**SCIENCE SIFTINGS.****Publications Received.**

"Outline Lessons" (for Bands of Mercy). By C. E. Symonds. (Sheffington, 34, Southampton Street, W.C. Price 2/2 post free).

A most helpful book for teachers and leaders of Bands of Mercy, which suggests many ideas calculated to aid those who are seeking to awaken a humane sentiment in the hearts of young people.

"Outlines of Agriculture in Japan." (Agricultural Bureau, Tokyo).

"Health's Highway." By R. J. McCreedy. (Yellon & Co., Ltd., 43, Chancery Lane, London).

"Aigrettes and Birdskins." By Harold H. Smith. (John Bale, Sons & Danielsson, Ltd., Great Titchfield Street, Oxford Street, W. Price 5/-).

"Air, Light and Sun Batas." By Dr. A. Montenuis. (Bale, Sons & Danielsson, Ltd. Price 3/- net).

"Administrative Efficiency, and What it might give us." By J. W. Petavel (late Royal Engineers). (Swan, Sonnenschein & Co., Ltd. Price 1/- net).

"One Life, One Law." By Mabel Collins. (T.P.S., 161, New Bond Street, W. Price 1/- net).

"The Holy of Holies." By Rellinco. (Fowler & Co., Imperial Arcade, London, E.C., and Progress Co., Chicago. Price 2/6).

"Survival and Reproduction." By Hermann Reinheimer. (John M. Watkins, 21, Cecil Court, Charing Cross Road, W.C. Price 6/-).

"A Message from the Gods." By Melchior Macbride. (Hunter and Longhurst, 58, Paternoster Row, E.C. Price 1/6).

"How Are You? The Problem of Health." By Leonard Henslowe. (John Long, Ltd., London. 6d. net.)

"The Olive: Its Medicinal and Curative Virtues." By George Black, M.B. (Edin.). (J. H. Cook, 121, Aston Brook Street, Birmingham. One Penny).

"The Necessity for Food Reform." By Edmond J. Hunt. (Priory Press, Hampstead, N.W. One Penny).

The address of Messrs. F. Bax & Son, the well known Purveyors of Health Foods, will in consequence of the street being re-numbered, in future be 180, Bishopsgate, instead of No. 35 as previously.

**Announcements.**

The only Official Address of The Order of the Golden Age, and of this Journal is **153 and 155, Brompton Road, London, S.W.** Telegrams: Redemptive, London. Telephone: 1341 Kensington.

All general correspondence should be addressed to 'The Secretary' (not to individuals).

Ladies are specially invited to visit our Headquarters on the first Wednesday in each month (3 till 5 o'clock). Useful information can then be obtained from those who have long experience of Dietetic Reform.

Forthcoming Lectures:—January 4th, 1911, 3.30 p.m., Dr. Flora Murray, "The Best Diet for Children."

January 18th, 7.30 p.m., Mr. Eugene Sully (Hon. Sec. National Physical Recreation Society), "Physical Education: A National Necessity."

February 1st, 3.30 p.m., Dr. Robert Bell, M.D., F.F.P.S. (the well-known Cancer Specialist), "The Cancer Plague and How to Destroy It."

February 15th, 7.30 p.m., Dr. Josiah Oldfield, M.A., D.C.L., M.R.C.S., "The Power of Mind in the Cure of Disease."

March 1st, 3.30, Miss Emil Behnke. "The Nature Cure." March 15th, 7.30, Dr. Dudley D'Auvergne Wright F.R.C.S., "The Kindly Fruits of the Earth."

April 5th, 3.30 p.m., Dr. Josiah Oldfield, "Fats and their Essential Value in a Fruitarian Dietary."

April 19th, 7.30, Dr. Valentine Knaggs, "Diet and the Blood Stream" (with limelight illustrations).

Tickets can be obtained (gratis) from our Hon. Secretary.

The Hon. Secretary would be glad if all who send Postal Orders or Cheques to the Offices of the Order, would make the same Payable to The Order of the Golden Age, and cross them "Harrod's, Ltd. a/c Payee only."

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Members' Badges can be supplied upon application to the Secretary—but only to Members of the Order.

Bound volumes for 1908-9 (the copies for the two years bound together) containing well executed photographs of our International Offices are now ready, Price 4/- post free. Volumes for the years 1906-7 (bound together and containing a photograph of the Editor) are still to be had, Price 4/- post free. The volumes for 1900, 1901, 1902, and 1904-5 are all sold. A few volumes for 1898, 1899 and 1903 can still be obtained. Price 3/- post free.

Publications of the O.G.A. can be obtained locally in India from Mr. Keshavlal L. Oza, Golden Age Villa, Veraval, Kattiawar.

Any newsagent or bookseller (or Health Food Dept.) who obtains copies of this Journal through the usual Trade channels, can have one of our 'posters' sent every quarter gratuitously from Headquarters if a notification of such desire is sent to the Hon. Secretary. Applicants are asked to state how many copies of the Journal they usually sell.

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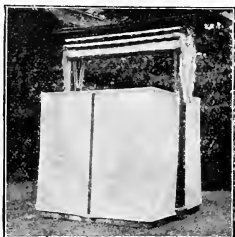
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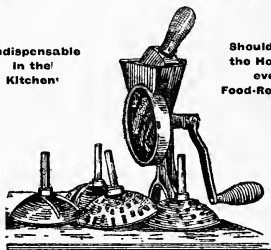
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